CICERO

ON THE

IMMORTALITY OF THE SOUL.

CICERO'S

TUSCULAN DISPUTATIONS,

BOOK FIRST;

THE

DREAM OF SCIPIO;

AND

EXTRACTS FROM THE DIALOGUES ON OLD AGE AND FRIENDSHIP.

WITH ENGLISH NOTES,

BY

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DISCIPVLVS.

PREFACE.

TOGETHER with the first book of the Tusculan Disputations, the editor has here presented the Somnium Scipionis, and extracts from the dialogues De Senectute and De Amicitia; thus combining all the passages in the works of Cicero in which the question of the Immortality of the Soul is discussed. Besides the intrinsic interest and value of these treatises as containing the maturest decisions of old philosophy upon a question of universal and nearest concern, they are adorned with a grace of style and happiness of illustration characteristic of their author and worthy of their subject. None of the philosophical works of Cicero holds a higher rank than the Tusculan Disputations for beauty of language and elevation of sentiment; in the Dream of Scipio the lively narrative and poetic coloring enhance the admiration which the loftiness of its views cannot fail to excite; and the dialogues on Old Age and Friendship have always been regarded as treasuries of thought and models of composition.* With the exception of the Somnium Scipionis,

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* Such was the admiration in which Erasmus held these works, that he pronounced their author inspired from Heaven. His words are these: — "Sacris quidem litteris ubique prima debetur auctoritas; sed tamen ego nonnunquam offendo quaedam

these are the fruits of Cicero's ripest years; and that delightful episode, as well as its companions in this volume, is the product of a mind enriched by the largest culture and made wise by a varied experience.

In the preparation of this work, the editor has sought to avail himself of the best results of modern scholarship. The text of the book of the Tusculan Disputations is founded chiefly upon the admirable editions of Moser * and Kühner; † but those of Orelli, ‡ Nobbe, § and Tischer ‖ have been compared, on every passage, and

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vel dicta à veteribus, vel scripta ab ethnicis, etiam poëtis, tam caste, tam sancte, tam divinitus, ut mihi non possim persuadere, quin pectus illorum, quum illa scriberent, numen aliquod bonum agitaverit. Et fortasse latius se fundit spiritus Christi, quam nos interpretamur. Et multi sunt in consortio sanctorum, qui non sunt apud nos in catalogo. Fateor affectum meum apud amicos: non possum legere librum Ciceronis de Senectute, de Amicitia, de Officiis, de Tusculanis Quaestionibus, quin aliquoties exosculer codicem, ac venerer sanctum illud pectus, afflatum caelesti numine. Contra, quum hos quosdam recentiores lego de re publica, oeconomia, aut ethica praecipientes, Deum immortalem! quam frigent prae illis, immo quam non videntur sentire quod scribunt! ut ego citius patiar perire totum Scotum, cum aliquot sui similibus, quam libros unius Ciceronis, aut Plutarchi: non quod illos in totum damnem, sed quod [ab] his sentiam *me reddi meliorem*, quum ex illorum lectione surgam, nescio quomodo, frigidius affectus erga veram virtutem, sed irritatior ad contentionem." *Colloqq. Famill., Conviv. Relig.*

* Hanover, 1836. 3 vols.

† Jena, 1846. Editio tertia.

‡ Zurich, 1829.

§ Leipsic, 1828.

‖ Leipsic, 1850. The text is based upon that of Klotz (Leipsic, 1833 and 1843) and of Tregder (Copenhagen, 1841). Published in Haupt and Sauppe's *Sammlung Griechischer und Lateinischer Schriftsteller mit Deutschen Anmerkungen.*

various old editions consulted in doubtful cases. Where such scholars as Orelli, Moser, and Kühner are at variance, the editor has felt at liberty to select that reading which best commended itself to his own judgment, particular weight being given to the authority of the manuscripts of highest repute.* The most important variations of reading are mentioned in the notes. In the Somnium Scipionis the text of Moser † has been adopted, and in the Cato Major and Laelius that of Orelli.

For the most valuable part of the annotations, the editor is indebted to the labors of German scholars. Orelli's special edition of the Tusculan Disputations furnished him with the *Vorlesungen* of that illustrious critic and man of genius, F. A. Wolf, with the valuable additions of Orelli himself; the elaborate edition of Moser afforded a large body of excellent notes, with a copious digest of the annotations of preceding commentators; Tischer's concise and judicious explanations were of great service; and, above all, most important assistance was derived from Kühner, whose edition is indeed a model of clearness and aptness of illustration, and sound discrimination in the choice of topics to be discussed. For the aid received from these sources, care has been taken to give full credit.

The notes are designed to call attention to the most

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* Among some fifty MSS. which Kühner enumerates, he gives the preference to the six following: the *Regius*, at Paris, of the ninth century; the *Vaticanus;* the *Gudianus primus*, at Wolfenbüttel, of the ninth or tenth century; the *Pithoeanus;* the *Gryphianus;* and the *Bernensis*, at Berne, of the fifteenth century.

† Frankfort on the Maine, 1826.

important peculiarities of construction, and to explain the most serious difficulties of syntax and interpretation, without the injustice to the student of robbing him entirely of the pleasure and advantage of surmounting obstacles by his own unaided effort. Particular attention has been given to the illustration of the subjunctive mood; and it is believed that there is not in the book an instance of its use where the principles upon which it depends have not been set forth, in words or by references, in some part of the notes. Every teacher will acknowledge the propriety of devoting especial labor to the elucidation of a form that conveys so many delicate shades of meaning, and upon which so much of the beauty and expressiveness of the Latin language depends. On this point, as on many others, great assistance has been derived from the Latin Grammar of Madvig, whose translator, Mr. Woods, (*Oxford*, 1849,) has rendered a service to English scholarship by making an admirable treatise accessible, which bears the marks, on every page, of the discernment and clearness of a master mind. From this work large quotations are made in the notes. The derivation and force of the particles — a point whose elucidation is of hardly less importance than that of the subjunctive for a correct understanding of the language — have also received attention, particularly in the notes on the Somnium Scipionis, Cato Major, and Laelius. Copious extracts have been made from that invaluable treatise upon Latin particles, Hand's Tursellinus; and the second part of T. K. Arnold's Introduction to Latin Prose Composition (third edition, 1850) afforded some aid. The biographical notes are designed rather as guides to the Classical

Dictionary than complete descriptions; they are derived chiefly from Smith's Dictionaries, and various editions of the Tusculan Disputations. Frequent reference has been made to Zumpt's Grammar, — a work containing the garnered treasures of a lifetime of enthusiastic devotion to classical studies, — to the admirable treatise on Latin Syntax by Dr. Beck, — and to the Grammar of Andrews and Stoddard; and the recent publication of an excellent American translation has authorized occasional references to the Lexicon of Freund.

The high character of many of the editions of Greek and Roman authors which have lately appeared from the American press, indicates the rapid progress of classical scholarship in this country in the last few years. The light recent philological investigations have shed upon the history, structure, and significance of the ancient languages, and thus upon the science of language itself, — language, which is at once the great instrument of thought and the noblest product of mind, — adds a new dignity and value to even the most elementary processes in classical instruction. We must ever be indebted to the Old World for the thoroughness and ability with which her philologists have pursued these investigations; but American scholars can share in the fruits of their labors, weigh and combine their decisions with an independent judgment, and perform a useful, though comparatively humble service, in applying them to increase the value and efficiency of classical studies as a means of mental training. The editor will be gratified if this book shall help, even in the slightest degree, in thus advancing the interests of sound learning.

To his former teachers, Professors Beck and Felton, the editor is deeply indebted for encouragement and most valuable counsel; and to those gentlemen, and others, who have kindly allowed him access to their libraries, he here offers his grateful acknowledgments.

CAMBRIDGE, March 29, 1851.

INTRODUCTION.

The apparent inconsistencies in the language of Cicero on different occasions, with reference to the doctrine of the immortality of the soul, have excited some doubt and discussion in regard to the views really entertained by him on that subject. A correct appreciation of his sentiments on this question cannot be formed without considering, first, what were his general philosophical principles in regard to the degree of certainty with which truth can be attained, and, secondly, what was his immediate object in the various writings in which he alludes to the condition of the soul after death.

On the first point, Cicero's views were similar to those held by the New Academy. He entertained a moderate scepticism in philosophy, congenial to his own mental character, and naturally resulting from his education and the "endless and inextricable disputes of the different sects" whose doctrines he studied in his search for truth. Disgusted at the confidence and dogmatism with which different schools had promulgated their decisions upon the knottiest questions, and, with his sensitive nature, dreading to offend the judgments or prejudices of others by a too positive assertion of disputed points, he professed not to arrive at certainty in his speculations, but only to incline to that opinion which appeared most probable. Accordingly, in his philosophical treatises he adopted the method of the Academics, "cautiously abstaining," says Ritter, "from advancing his own

opinions too decidedly, refusing to be bound by any authority, and at the same time never attempting to establish his own."

In regard to the second point, in none of the treatises in which Cicero alludes to the immortality of the soul, unless we except the Somnium Scipionis, was it his immediate object to assert the truth of that doctrine. In that beautiful Vision this truth is maintained with a directness that admits of no question, Cicero's aim being to show that wise and virtuous statesmen are rewarded, not only by the consciousness of good deeds, but also by a participation in the immortal glories of the future life; and there is not in the whole the slightest intimation of a doubt in regard to a fact which indeed is presupposed by the very form of the composition. The purpose of the first book of the Tusculan Disputations is simply to show that *death is not an evil*, either to the dead or to those yet living; and this, the author maintains, is true, whatever supposition be adopted in regard to the future existence of the soul. Cicero proceeds, indeed, to argue that it is not only not an evil, but even a blessing, and advances in this connection the doctrine of immortality, defending it, with the utmost earnestness and eloquence, by a great variety of potent arguments; but he is not to be charged with inconsistency or wavering, because, recurring to his first proposition, that death is not an evil, he labors to prove that it ought not to be regarded as such, even admitting that souls perish with the body; for it is evident that in this he is not abandoning the ground previously taken, but merely forbearing to insist upon a point unessential to his argument. If any expressions in the Cato Major and Laelius seem to imply doubt upon this question in the author's mind, the same answer can be given, — that the admission of this truth was not essential to the defence of the proposition to be established. Cato could still maintain that the fear of dissolution ought not to embitter our declining years, and Lælius that it had gone well with his departed friend, even if death were granted to

be an eternal sleep, and its only advantage the release from the toils and sorrows of this life. But the very manner in which the contrary supposition is for a moment adopted in the De Senectute, only increases the appearance of sincerity with which the doctrine of immortality is defended in that dialogue. "If," says Cato, "as certain paltry philosophers suppose, — *quidam minuti philosophi*, — I shall feel nothing when I am dead, I have no fear that these philosophers will laugh at my delusion when they and I shall be no more." And in neither of these dialogues can the supposition, for the sake of the argument, that the contrary is true, be taken as an indication of doubt in Cicero's mind, any more than the words of many Christian writers, who, after vindicating the claims of their faith to universal acceptance, have added, "Even if this religion be all a fable and an imposition, no harm, but rather incalculable benefit, would result from its adoption." The confidence with which a belief in a future life is asserted in these two treatises, "designed to be generally intelligible rather than philosophically accurate," and thus leaving their writer comparatively unshackled by his sceptical system, should be allowed great weight, as Ritter suggests, in proof of the reality of his conviction; while his seeming to leave the question undecided in the Tusculan Disputations can be easily explained by the restrictions of his philosophy, in the same manner as he himself accounts for the fact that Socrates — who, as Ritter, Grote, and authorities generally agree, undoubtedly believed in the existence of the soul after death — pretended, in his Apology, to consider the point as undetermined, "etsi, quod praeter deos negat scire quemquam, id scit ipse, ... nam dixit ante; *sed suum illud, nihil ut affirmet, tenet ad extremum*." *Tusc. Disp.* I. xlii. 99.

But perhaps the most serious difficulty is presented in several expressions in Cicero's letters to his friends, which seem to imply a doubt of the existence of a future state. Here, again, we should inquire, What was Cicero's purpose in writing these letters? In some of them it was, doubtless, to admin-

ister consolation to friends in distress, — but only such consolation as they could be made to receive. It is known that he was in several of these instances writing to Epicureans, who, disbelieving the immortality of the soul, could derive no comfort from the presentation of that doctrine. In other passages, perhaps this argument would fail us; but, to adopt the words of Middleton, "we must remember always that Cicero was an Academic; and though he believed a future state, was fond of the opinion, and declares himself resolved never to part with it, yet he believed it as probable only, not as certain; and as probability implies some mixture of doubt, and admits the degrees of more and less, so it admits also some variety in the stability of our persuasions: thus, in a melancholy hour, when his spirits were depressed, the same argument would not appear to him with the same force, but doubts and difficulties get the ascendant, and what humored his present chagrin find the readiest admission..... But after all, whatever be the sense of these letters, it cannot surely be thought reasonable to oppose a few scattered hints, accidentally thrown out, when he was not considering the subject, to the volumes that he had deliberately written on the other side of the question."

Upon the whole, while it cannot be denied that Cicero had not that deep and firmly established conviction of the fact of a future state which we entertain at the present day, there seems to be no sufficient reason to doubt that he felt a strong persuasion of its probability, which almost amounted to belief. The arguments of Socrates, of Plato, and of the Pythagoreans in favor of immortality found a response in the depths of his heart, and the voice of the divinity within him at times attested to his soul the truth of this doctrine with a power far transcending the cold deductions of reasoning. He may not have appreciated the value of this inward revelation; he may have faltered and doubted when he attempted to state according to a formal, artificial system the grounds of his belief, — sincere believers sometimes falter now; but when

his mind was bent back upon itself, who can doubt that, in his case, also,

> "A warmth within the breast would melt
> The freezing reason's colder part,
> And, like a man in wrath, the heart
> Stood up and answered, 'I have felt.'"

When, however, we consider the general scepticism of the age of Cicero in regard to a future existence, and the clouds with which his own faith was often obscured, we cannot but confess that this sublime doctrine was brought to perfect light only by Him who gave its truth the sanctions of his divine authority, and, to confirm it, rose from the dead.

The reader will find a fuller discussion of this interesting question in Ritter's *History of Ancient Philosophy*, Vol. IV. pp. 141-143; Middleton's *Life of Cicero*, pp. 306-310 (Bohn's edition); De Bengel's Dissertation, "*Quid doctrina de animorum immortalitate religioni Christianae debeat,*" Part IV. Sect. ii.; Wyttenbach's Prize Dissertation, "*Veterum Philosophorum sententiae de statu animorum post mortem corporis,*" and the same author's "*Lectiones.*"

The following passages from the Letters of Cicero contain allusions to the condition of the soul after death:—

"Saepissime et legi et audivi, nihil mali esse in morte; in qua si resideat sensus, immortalitas illa potius, quam mors ducenda sit: sin sit amissus, nulla videri miseria debeat, quae non sentiatur." (*Epp. ad Div.* V. xvi.) "Ut hoc saltem in maximis malis boni consequamur, ut mortem, quam etiam beati contemnere debeamus, propterea quod nullum sensum esset habitura, nunc sic affecti, non modo contemnere debeamus, sed etiam optare." (*Ibid.* V. xxi.) "Sed haec consolatio levis; illa gravior, qua te uti spero, ego certe utor: nec enim dum ero, angar ulla re, quum omni vacem culpa; et si non ero, sensu omnino carebo." (*Ibid.* VI. iii.) "Deinde, quod mihi ad consolationem commune tecum est, si jam vocer ad exitum vitae, non ab ea re publica avellar, qua carendum esse

doloam, praesertim quum id sine ullo sensu futurum sit. (*Ibid.* VI. iv.) "Una ratio videtur, quidquid evenerit, ferre moderate, praesertim quum omnium rerum mors sit extremum." (*Ibid.* VI. xxi.)

We may insert here several other passages from Cicero's writings, bearing on our subject; the first from the *Hortensius*, cited by St. Augustine, *De Trin.* Lib. XIV. c. xix.:—

"Quae nobis dies noctesque considerantibus, acuentibusque intelligentiam, quae est mentis acies, caventibusque ne quando illa hebescat, [id est, in philosophia viventibus,] magna spes est, aut si hoc, quo sentimus et sapimus, mortale et caducum est, jucundum nobis, perfunctis muneribus humanis, occasum, neque molestam exstinctionem et quasi quietem vitae fore: aut si, ut antiquis philosophis, iisque maximis longeque clarissimis, placuit, aeternos animos ac divinos habemus: sic existimandum est, quo magis hi fuerint semper in cursu, id est, in ratione et investigandi cupiditate, et quo minus se admiscuerint atque implicuerint hominum vitiis atque erroribus, hoc iis faciliorem adscensum et reditum in caelum fore. Quapropter, ut aliquando terminetur oratio, si aut exstingui tranquille volumus, quum in his artibus vixerimus, aut si ex hac in aliam haud paullo meliorem domum sine mora demigrare, in his studiis nobis omnis opera et cura ponenda est."

See also another extract from the Hortensius in the same treatise of St. Augustine, Lib. IV. c. ii.

De Divinat. I. xxx.: "Quum ergo est somno sevocatus animus a societate, et a contagione corporis, tum meminit praeteritorum, praesentia cernit, futura praevidet. Jacet enim corpus dormientis, ut mortui; viget autem et vivit animus: quod multo magis faciet post mortem, quum omnino corpore excesserit. Itaque appropinquante morte multo est divinior. Nam et id ipsum vident, qui sunt morbo gravi et mortifero affecti, instare mortem. Itaque his occurrunt plerumque imagines mortuorum: tumque vel maxime laudi student: eosque qui secus, quam decuit, vixerunt, peccatorum suorum tum maxime poenitet." Read also the remainder of the chapter.

Orat. I. *in Cat.*, *in fin.:* "Tum tu, Jupiter, qui iisdem, quibus haec urbs, auspiciis a Romulo es constitutus, quem Statorem hujus urbis atque imperii vere nominamus, hunc et hujus socios a tuis aris ceterisque templis, a tectis urbis ac moenibus, a vitis fortunisque civium [omnium] arcebis: et homines bonorum inimicos, hostes patriae, latrones Italiae, scelerum foedere inter se ac nefaria societate conjunctos aeternis suppliciis vivos mortuosque mactabis."

Pro Marcello, ix. *in fin.:* "Servi igitur iis etiam judicibus, qui multis post seculis de te judicabunt et quidem haud scio an incorruptius, quam nos: nam et sine amore et sine cupiditate et rursus sine odio et sine invidia judicabunt. Id autem etiam si tum ad te, *ut quidam* falso putant*, non pertinebit: nunc certe pertinet esse te talem, ut tuas laudes obscuratura nulla unquam sit oblivio."

See also *Orat. pro Scauro*, ii. 50.

For Cicero's high estimate of the dignity of the human mind, and his belief in its resemblance and kinship to divine natures, — views which in themselves would predispose him to believe in its immortality, — consult *De Finibus*, II. xxxiv., V. xii., xiii.; *De Officiis*, I. iv., xxxvi., III. x.; and particularly those eloquent chapters in *De Legibus*, I. viii., ix., xxii., and xxiii.

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* The Epicureans.

M. TULLII CICERONIS

TUSCULANARUM DISPUTATIONUM

LIBER PRIMUS.

DE CONTEMNENDA MORTE.

M. TULLII CICERONIS

TUSCULANARUM DISPUTATIONUM

AD M. BRUTUM

LIBER PRIMUS.

DE CONTEMNENDA MORTE.

I. 1. Quum defensionum laboribus senatoriisque muneribus, aut omnino aut magna ex parte, essem aliquando liberatus, retuli me, Brute, te hortante maxime, ad ea studia, quae, retenta animo, remissa temporibus, longo intervallo intermissa, revocavi; et, quum omnium artium, quae ad rectam vivendi viam pertinerent, ratio et disciplina studio sapientiae, quae philosophia dicitur, contineretur, hoc mihi Latinis litteris illustrandum putavi; non quia philosophia Graecis et litteris et doctoribus percipi non posset, sed meum semper judicium fuit, omnia nostros aut invenisse per se sapientius quam Graecos, aut accepta ab illis fecisse meliora, quae quidem digna statuissent in quibus elaborarent. 2. Nam mores et instituta vitae resque domesticas ac familiares nos profecto et melius tuemur et lautius: rem vero publicam nostri majores certe

melioribus temperaverunt et institutis et legibus. Quid loquar de re militari? in qua quum virtute nostri multum valuerunt, tum plus etiam disciplina. Jam illa, quae natura, non litteris assecuti sunt, neque cum Graecia, neque ulla cum gente sunt conferenda. Quae enim tanta gravitas, quae tanta constantia, magnitudo animi, probitas, fides, quae tam excellens in omni genere virtus in ullis fuit, ut sit cum majoribus nostris comparanda? 3. Doctrina Graecia nos et omni litterarum genere superabat: in quo erat facile vincere non repugnantes. Nam quum apud Graecos antiquissimum e doctis genus sit poëtarum, siquidem Homerus fuit et Hesiodus ante Romam conditam, Archilochus regnante Romulo, serius poëticam nos accepimus. Annis enim fere D X post Romam conditam Livius fabulam dedit, C. Claudio Caeci filio, M. Tuditano consulibus, anno ante natum Ennium; qui fuit major natu quam Plautus et Naevius.[1]

II. Sero igitur a nostris poëtae vel cogniti vel recepti. Quamquam est in Originibus, solitos esse in epulis canere convivas ad tibicinem de clarorum hominum virtutibus; honorem tamen huic generi non fuisse, declarat oratio Catonis, in qua objecit, ut probrum, M. Nobiliori, quod is in provinciam poëtas duxisset. Duxerat autem consul ille in Aetoliam, ut scimus, Ennium. Quo minus igitur honoris erat poëtis, eo minora studia fuerunt; nec tamen, si qui magnis ingeniis in

eo genere exstiterunt, non satis Graecorum gloriae responderunt. 4. An censemus, si Fabio, nobilissimo homini, laudi datum esset, quod pingeret, non multos etiam apud nos futuros Polycletos et Parrhasios fuisse? Honos alit artes, omnesque incenduntur ad studia gloriā; jacentque ea semper, quae apud quosque improbantur. Summam eruditionem Graeci sitam censebant in nervorum vocumque cantibus. Igitur et Epaminondas, princeps, meo judicio, Graeciae, fidibus praeclare cecinisse dicitur; Themistoclesque aliquot ante annis, quum in epulis recusaret lyram, est habitus indoctior. Ergo in Graecia musici floruerunt; discebantque id omnes, nec, qui nesciebat, satis excultus doctrina putabatur. 5. In summo apud illos honore geometria fuit; itaque nihil mathematicis illustrius. At nos metiendi ratiocinandique utilitate hujus artis terminavimus modum.

III. At contra oratorem celeriter complexi sumus; nec eum primo eruditum, aptum tamen ad dicendum; post autem eruditum. Nam Galbam, Africanum, Laelium, doctos fuisse traditum est; studiosum autem eum, qui iis aetate anteibat, Catonem; post vero, Lepidum, Carbonem, Gracchos; inde ita magnos nostram ad aetatem, ut non multum aut nihil omnino Graecis cederetur.

Philosophia jacuit usque ad hanc aetatem, nec ullum habuit lumen litterarum Latinarum: quae

illustranda et excitanda nobis est, ut, si occupati profuimus aliquid civibus nostris, prosimus etiam, si possumus, otiosi. 6. In quo eo magis nobis est elaborandum, quod multi jam esse libri Latini dicuntur, scripti inconsiderate, ab optimis illis quidem viris, sed non satis eruditis. Fieri autem potest, ut recte quis sentiat, et id, quod sentit, polite eloqui non possit: sed mandare quemquam litteris cogitationes suas, qui eas nec disponere, nec illustrare possit, nec delectatione aliqua allicere lectorem, hominis est intemperanter abutentis et otio et litteris. Itaque suos libros ipsi legunt cum suis, nec quisquam attingit, praeter eos, qui eandem licentiam scribendi sibi permitti volunt. Quare si aliquid oratoriae laudis nostra attulimus industria, multo studiosius philosophiae fontes aperiemus, e quibus etiam illa manabant.

IV. 7. Sed ut Aristoteles, vir summo ingenio, scientia, copia, quum motus esset Isocratis rhetoris gloria, dicere etiam coepit adolescentes docere et prudentiam cum eloquentia jungere: sic nobis placet nec pristinum dicendi studium deponere et in hac majore et uberiore arte versari. Hanc enim perfectam philosophiam semper judicavi, quae de maximis quaestionibus copiose posset ornateque dicere. In quam exercitationem ita nos studiose dedimus, ut jam etiam scholas Graecorum more habere auderemus; ut nuper tuum post discessum in Tuscu-

lano, quum essent complures mecum familiares, tentavi, quid in eo genere possem. Ut enim antea declamitabam causas, quod nemo me diutius fecit, sic haec nunc mihi senilis est declamatio. Ponere jubebam, de quo quis audire vellet; ad id aut sedens aut ambulans disputabam.

8. Itaque dierum quinque *scholas*, ut Graeci appellant, in totidem libros contuli. Fiebat autem ita, ut, quum is, qui audire vellet, dixisset quid sibi videretur, tum ego contra dicerem. Haec est enim, ut scis, vetus et Socratica ratio contra alterius opinionem disserendi; nam ita facillime, quid veri simillimum esset, inveniri posse Socrates arbitrabatur. Sed quo commodius disputationes nostrae explicentur, sic eas exponam, quasi agatur res, non quasi narretur. Ergo ita nascetur exordium.

V. 9. *A.* Malum mihi videtur esse mors. *M.* Iisne, qui mortui sunt, an iis, quibus moriendum est? *A.* Utrisque. *M.* Est miserum igitur, quoniam malum. *A.* Certe. *M.* Ergo et ii, quibus evenit jam, ut morerentur, et ii, quibus eventurum est, miseri. *A.* Mihi ita videtur. *M.* Nemo ergo non miser. *A.* Prorsus nemo. *M.* Et quidem, si tibi constare vis, omnes, quicunque nati sunt eruntve, non solum miseri, sed etiam semper miseri. Nam si solos eos diceres miseros, quibus moriendum esset, neminem tu quidem eorum, qui viverent, exciperes; (moriendum est enim omnibus;) esset tamen miseriae

finis in morte: quoniam autem etiam mortui miseri sunt, in miseriam nascimur sempiternam Necesse est enim miseros esse eos, qui centum millibus annorum ante occiderunt, vel potius omnes, quicunque nati sunt. *A.* Ita prorsus existimo.

10. *M.* Dic, quaeso: Num te illa terrent, triceps apud inferos Cerberus, Cocyti fremitus, transvectio Acherontis,

Ménto summam aquam áttingens siti énecatus Tántalus?

tum illud, quod

Sísyphu' vérsat
Sáxum súdans nítendó, neque prófícit hílum?

fortasse etiam inexorabiles judices, Minos et Rhadamanthus? apud quos nec te L. Crassus defendet, nec M. Antonius; nec, quoniam apud Graecos judices res agetur, poteris adhibere Demosthenem: tibi ipsi pro te erit maxima corona causa dicenda. Haec fortasse metuis, et idcirco mortem censes esse sempiternum malum.

VI. *A.* Adeone me delirare censes, ut ista esse credam? *M.* An tu haec non credis? *A* Minime vero. *M.* Male, hercule, narras. *A* Cur? quaeso. *M.* Quia disertus esse possem, si contra ista dicerem. 11. *A.* Quis enim non in ejusmodi causa? aut quid negotii est, haec poëtarum et pictorum portenta convincere? *M.* Atqui pleni libri sunt contra ista ipsa disserentium philosophorum. *A.* Inepte sane. Quis

est enim tam excors, quem ista moveant? *M.* Si ergo apud inferos miseri non sunt, ne sunt quidem apud inferos ulli. *A.* Ita prorsus existimo. *M.* Ubi sunt ergo ii, quos miseros dicis? aut quem locum incolunt? si enim sunt, nusquam esse non possunt. *A.* Ego vero nusquam esse illos puto. *M.* Igitur ne esse quidem? *A.* Prorsus isto modo; et tamen miseros ob id ipsum quidem, quia nulli sunt.

12. *M.* Jam mallem Cerberum metueres, quam ista tam inconsiderate diceres. *A.* Quid tandem? *M.* Quem esse negas, eundem esse dicis. Ubi est acumen tuum? quum enim miserum esse dicis, tum eum, qui non sit, dicis esse. *A.* Non sum ita hebes, ut istud dicam. *M.* Quid dicis igitur? *A.* Miserum esse, verbi causa, M. Crassum, qui illas fortunas morte dimiserit; miserum Cn. Pompeium, qui tanta gloria sit orbatus; omnes denique miseros, qui hac luce careant. *M.* Revolveris eodem. Sint enim oportet, si miseri sunt; tu autem modo negabas eos esse, qui mortui essent. Si igitur non sunt, nihil possunt esse: ita ne miseri quidem sunt. *A.* Non dico fortasse etiam, quod sentio; nam istuc ipsum, non esse, quum fueris, miserrimum puto. 13. *M.* Quid? miserius, quam omnino nunquam fuisse? Ita, qui nondum nati sunt, miseri jam sunt, quia non sunt; et nos, si post mortem miseri futuri sumus, miseri fuimus, antequam nati. Ego autem non

commemini, antequam sum natus, me miserum. Tu si meliore memoria es, velim scire, ecquid de te recordere.

VII. *A.* Ita jocaris, quasi ego dicam eos miseros, qui nati non sunt; et non eos, qui mortui sunt. *M.* Esse ergo eos dicis. *A.* Immo, quia non sint, quum fuerint, eo miseros esse. *M.* Pugnantia te loqui non vides? quid enim tam pugnat, quam non modo miserum, sed omnino quidquam esse, qui non sit? An tu egressus porta Capena, quum Calatini, Scipionum, Serviliorum, Metellorum sepulcra vides, miseros putas illos? *A.* Quoniam me verbo premis, posthac non ita dicam, *miseros esse*, sed tantum, *miseros*, ob id ipsum, quia non sunt. *M.* Non dicis igitur, *miser est M. Crassus;* sed tantum, *miser M. Crassus.* 14. *A.* Ita plane. *M.* Quasi non necesse sit, quidquid isto modo pronunties, id aut esse aut non esse. An tu dialecticis ne imbutus quidem es? In primis enim hoc traditur: omne pronuntiatum (sic enim mihi in praesentia occurrit, ut appellarem *ἀξίωμα*; utar post alio, si invenero melius;) id ergo est pronuntiatum, quod est verum aut falsum. Quum dicis igitur, *miser M. Crassus;* aut hoc dicis, *miser est M. Crassus*, ut possit judicari, verum id falsumne sit; aut nihil dicis omnino. *A.* Age jam concedo, non esse miseros, qui mortui sint, quoniam extorsisti, ut faterer, qui omnino non essent, eos ne miseros quidem esse posse. Quid? qui vivi-

mus, quum moriendum sit, nonne miseri sumus? Quae enim potest in vita esse jucunditas, quum dies et noctes cogitandum sit, jam jamque esse moriendum?

VIII. 15. *M.* Ecqui ergo intelligis, quantum mali de humana conditione dejeceris? *A.* Quonam modo? *M.* Quia, si mori etiam mortuis miserum esset, infinitum quoddam et sempiternum malum haberemus in vita. Nunc video calcem; ad quam quum sit decursum, nihil sit praeterea extimescendum. Sed tu mihi videris Epicharmi, acuti nec insulsi hominis, ut Siculi, sententiam sequi. *A.* Quam? non enim novi. *M.* Dicam, si potero, Latine; scis enim me Graece loqui in Latino sermone non plus solere, quam in Graeco Latine. *A.* Et recte quidem. Sed quae tandem est Epicharmi ista sententia? *M.*

Émori noló; sed me esse mórtuum nihil aéstumo.

A. Jam agnosco Graecum. Sed quoniam coëgisti, ut concederem, qui mortui essent, eos miseros non esse; perfice, si potes, ut ne moriendum quidem esse miserum putem.

16. *M.* Jam istud quidem nihil negotii est sed etiam majora molior. *A.* Quo modo hoc nihil negotii est? aut quae sunt tandem ista majora? *M.* Quia, quoniam post mortem nihil est mali, ne mors quidem est malum, cui proximum tempus est post mortem, in quo mali nihil esse concedis; ita ne moriendum quidem esse

malum est; id est enim, perveniendum esse ad id, quod non esse malum confitemur. *A.* Uberius ista, quaeso. Haec enim spinosiora, prius, ut confitear, me cogunt, quam ut assentiar. Sed quae sunt ea, quae dicis te majora moliri? *M.* Ut doceam, si possim, non modo malum non esse, sed bonum etiam esse mortem. *A.* Non postulo id quidem; aveo tamen audire. Ut enim non efficias, quod vis, tamen, mors ut malum non sit, efficies. Sed nihil te interpellabo; continentem orationem audire malo. 17. *M.* Quid? si te rogavero aliquid, non respondebis? *A.* Superbum id quidem est; sed, nisi quid necesse erit, malo non roges.

IX. *M.* Geram tibi morem, et ea, quae vis, ut potero, explicabo; nec tamen quasi Pythius Apollo, certa ut sint et fixa quae dixero, sed ut homunculus, unus e multis, probabilia conjectura sequens. Ultra enim quo progrediar, quam ut veri similia videam, non habeo; certa dicent ii, qui et percipi ea posse dicunt, et se sapientes esse profitentur. *A.* Tu, ut videtur; nos ad audiendum parati sumus. 18. *M.* Mors igitur ipsa, quae videtur notissima res esse, quid sit, primum est videndum. Sunt enim, qui discessum animi a corpore putent esse mortem; sunt, qui nullum censeant fieri discessum, sed una animum et corpus occidere, animumque in corpore exstingui. Qui discedere animum censent, alii statim dissipari, alii diu permanere, alii sem-

per. Quid sit porro ipse animus, aut ubi, aut unde, magna dissensio est. Aliis cor ipsum animus videtur: ex quo *excordes*, *vecordes*, *concordes*que dicuntur, et Nasica ille prudens, bis consul, *Corculum*, et

Egregie c o r d a t u s *homo, Catus Aeliu' Sextus.*

19. Empedocles animum esse censet cordi suffusum sanguinem. Aliis pars quaedam cerebri visa est animi principatum tenere. Aliis nec cor ipsum placet, nec cerebri quandam partem, esse animum: sed alii in corde, alii in cerebro dixerunt animi esse sedem et locum. Animum autem alii animam, ut fere nostri. Declarat nomen: nam et *agere animam* et *efflare* dicimus, et *animosos*, et *bene animatos*, et *ex animi sententia;* ipse autem animus ab anima dictus est. Zenoni Stoico animus ignis videtur.

X. Sed haec quidem, quae dixi, cor, cerebrum, animam, ignem, vulgo; reliqua fere singuli. 20. Ut multi ante veteres, proxime autem Aristoxenus, musicus idemque philosophus, ipsius corporis intentionem quandam; velut in cantu et fidibus quae harmonia dicitur, sic ex corporis totius natura et figura varios motus cieri, tamquam in cantu sonos. Hic ab artificio suo non recessit, et tamen dixit aliquid, quod ipsum quale esset, erat multo ante et dictum et explanatum a Platone. Xenocrates animi figuram et quasi corpus negavit esse, verum numerum dixit esse, cujus vis, ut jam ante Pythagorae visum erat, in natu-

ra maxima esset. Ejus doctor Plato triplicem finxit animum; cujus principatum, id est rationem, in capite, sicut in arce, posuit, et duas partes ei parere voluit, iram et cupiditatem, quas lo̅cis disclusit; iram in pectore, cupiditatem subter praecordia locavit. 21. Dicaearchus autem in eo sermone, quem Corinthi habitum tribus libris exponit, doctorum hominum disputantium, primo libro multos loquentes facit, duobus Pherecratem quendam, Phthiotam senem, quem ait a Deucalione ortum, disserentem inducit, nihil esse omnino animum, et hoc esse nomen totum inane, frustraque et animalia et animantes appellari; neque in homine inesse animum vel animam, nec in bestia; vimque omnem eam, qua vel agamus quid vel sentiamus, in omnibus corporibus vivis aequabiliter esse fusam nec separabilem a corpore esse, quippe quae nulla sit, nec sit quidquam, nisi corpus unum et simplex, ita figuratum, ut temperatione naturae vigeat et sentiat. 22. Aristoteles longe omnibus (Platonem semper excipio) praestans et ingenio et diligentia, quum quattuor nota illa genera principiorum esset complexus, e quibus omnia orirentur, quintam quandam naturam censet esse, e qua sit mens. Cogitare enim, et providere, et discere, et docere, et invenire aliquid, et tam multa alia, meminisse, amare, odisse, cupere, timere, angi, laetari: haec et similia eorum in horum quattuor generum inesse nullo putat. Quintum

genus adhibet vacans nomine; et sic ipsum animum ἐντελέχειαν appellat novo nomine, quasi quandam continuatam motionem et perennem.

XI. Nisi quae me forte fugiunt, hae sunt fere de animo sententiae. Democritum enim, magnum illum quidem virum, sed levibus et rotundis corpusculis efficientem animum concursu quodam fortuito, omittamus. Nihil est enim apud istos, quod non atomorum turba conficiat. 23. Harum sententiarum quae vera sit, deus aliqui viderit; quae veri simillima, magna quaestio est. Utrum igitur inter has sententias dijudicare malumus, an ad propositum redire? *A.* Cuperem equidem utrumque, si posset; sed est difficile confundere. Quare si, ut ista non disserantur, liberari mortis metu possumus, id agamus; sin id non potest, nisi hac quaestione animorum explicata, nunc, si videtur, hoc, illud alias.

M. Quod malle te intelligo, id puto esse commodius. Efficiet enim ratio, ut quaecunque vera sit earum sententiarum, quas exposui, mors aut malum non sit, aut sit bonum potius. 24. Nam si cor aut sanguis aut cerebrum est animus, certe, quoniam est corpus, interibit cum reliquo corpore. Si anima est, fortasse dissipabitur; si ignis, exstinguetur; si est Aristoxeni harmonia, dissolvetur. Quid de Dicaearcho dicam, qui nihil omnino animum dicat esse? His sententiis omnibus nihil post mortem pertinere

ad quemquam potest; pariter enim cum vita sensus amittitur; non sentientis autem, nihil est, ullam in partem quod intersit. Reliquorum sententiae spem afferunt, si te hoc forte delectat, posse animos, quum e corporibus excesserint, in caelum, quasi in domicilium suum, pervenire. *A.* Me vero delectat, idque primum ita esse velim; deinde, etiam si non sit, mihi persuaderi tamen velim. *M.* Quid tibi ergo opera nostra opus est? num eloquentia Platonem superare possumus? Evolve diligenter ejus eum librum, qui est de animo; amplius quod desideres, nihil erit. *A.* Feci mehercule, et quidem saepius; sed nescio quo modo, dum lego, assentior, quum posui librum et mecum ipse de immortalitate animorum coepi cogitare, assensio omnis illa elabitur.

25. *M.* Quid hoc? dasne aut manere animos post mortem, aut morte ipsa interire? *A.* Do vero. *M.* Quid si maneant? *A.* Beatos esse concedo. *M.* Sin intereant? *A.* Non esse miseros, quoniam ne sint quidem. Jam istud, coacti a te, paullo ante concessimus. *M.* Quo modo igitur aut cur mortem malum tibi videri dicis, quae aut beatos nos efficiet, animis manentibus, aut non miseros, sensu carentes?

XII. 26. *A.* Expone igitur, nisi molestum est, primum, si potes, animos remanere post mortem; tum, si minus id obtinebis, (est enim arduum,) docebis, carere omni malo mortem.

Ego enim istud ipsum vereor ne malum sit, non dico carere sensu, sed carendum esse. *M.* Auctoribus quidem ad istam sententiam, quam vis obtineri, uti optimis possumus: quod in omnibus causis et debet et solet valere plurimum: et primum quidem omni antiquitate; quae quo propius aberat ab ortu et divina progenie, hoc melius ea fortasse, quae erant vera, cernebat.

27. Itaque unum illud erat insitum priscis illis, quos *cascos* appellat Ennius, esse in morte sensum, neque excessu vitae sic deleri hominem ut funditus interiret; idque quum multis aliis rebus, tum e pontificio jure et caerimoniis sepulcrorum intelligi licet, quas maximis ingeniis praediti nec tanta cura coluissent, nec violatas tam inexpiabili religione sanxissent, nisi haereret in eorum mentibus, mortem non interitum esse omnia tollentem atque delentem, sed quandam quasi migrationem commutationemque vitae, quae in claris viris et feminis dux in caelum soleret esse, in ceteris humi retineretur et permaneret tamen. 28. Ex hoc et nostrorum opinione *Romulus in caelo cum dis agit aevom*, ut, famae assentiens, dixit Ennius, et apud Graecos, indeque perlapsus ad nos et usque ad Oceanum, Hercules tantus et tam praesens habetur deus. Hinc Liber, Semela natus, eademque famae celebritate Tyndaridae fratres, qui non modo adjutores in proeliis victoriae populi Romani, sed etiam nuntii fuisse perhibentur. Quid?

Ino, Cadmi filia, nonne Λευκοθέα nominata a Graecis, Matuta habetur a nostris? Quid? totum prope caelum, ne plures persequar, nonne humano genere completum est?

XIII. 29. Si vero scrutari vetera, et ex iis ea, quae scriptores Graeciae prodiderunt, eruere coner; ipsi illi, majorum gentium dii qui habentur, hinc a nobis profecti in caelum reperientur. Quaere, quorum demonstrantur sepulcra in Graecia; reminiscere, quoniam es initiatus, quae traduntur mysteriis: tum denique, quam hoc late pateat, intelliges. Sed qui nondum ea, quae multis post annis tractari coepta sunt, physica didicissent, tantum sibi persuaserant, quantum natura admonente cognoverant; rationes et causas rerum non tenebant; visis quibusdam saepe movebantur, iisque maxime nocturnis, ut viderentur ii, qui vita excesserant, vivere.

30. Ut porro firmissimum hoc afferri videtur, cur deos esse credamus, quod nulla gens tam fera, nemo omnium tam sit immanis, cujus mentem non imbuerit deorum opinio: — multi de diis prava sentiunt (id enim vitioso more effici solet): omnes tamen esse vim et naturam divinam arbitrantur; nec vero id collocutio hominum aut consensus effecit; non institutis opinio est confirmata, non legibus; omni autem in re consensio omnium gentium lex naturae putanda est; — quis est igitur, qui suorum mortem primum non eo lugeat, quod eos orbatos vitae commodis ar-

bitretur? Tolle hanc opinionem; luctum sustuleris. Nemo enim maeret suo incommodo; dolent fortasse et anguntur, sed illa lugubris lamentatio fletusque maerens ex eo est, quod eum, quem dileximus, vitae commodis privatum arbitramur idque sentire. Atque haec ita sentimus natura duce, nulla ratione nullaque doctrina.

XIV. 31. Maximum vero argumentum est, naturam ipsam de immortalitate animorum tacitam judicare, quod omnibus curae sunt, et maximae quidem, quae post mortem futura sint. *Serit arbores, quae alteri saeculo prosint*, ut ait in Synephebis; quid spectans, nisi etiam postera saecula ad se pertinere? Ergo arbores seret diligens agricola, quarum adspiciet bacam ipse nunquam: vir magnus leges, instituta, rem publicam non seret? Quid procreatio liberorum, quid propagatio nominis, quid adoptationes filiorum, quid testamentorum diligentia, quid ipsa sepulcrorum monumenta, quid elogia significant, nisi nos futura etiam cogitare? 32. Quid illud? num dubitas, quin specimen naturae capi deceat ex optima quaque natura? quae est melior igitur in hominum genere natura, quam eorum, qui se natos ad homines juvandos, tutandos, conservandos arbitrantur? Abiit ad deos Hercules: nunquam abisset, nisi, quum inter homines esset, eam sibi viam munivisset. Vetera jam ista et religione omnium consecrata.

XV. Quid in hac re publica tot tantosque viros, ob rem publicam interfectos, cogitasse arbitramur? iisdemne ut finibus nomen suum, quibus vita, terminaretur? Nemo unquam sine magna spe immortalitatis se pro patria offerret ad mortem. 33. Licuit esse otioso Themistocli, licuit Epaminondae, licuit, ne et vetera et externa quaeram, mihi; sed, nescio quo modo, inhaeret in mentibus quasi saeculorum quoddam augurium futurorum, idque in maximis ingeniis altissimisque animis et exsistit maxime, et apparet facillime. Quo quidem dempto, quis tam esset amens, qui semper in laboribus et periculis viveret?

34. Loquor de principibus: quid poëtae? nonne post mortem nobilitari volunt? unde ergo illud?

Adspicite, o cives, senis Enni imagini' formam.
Hic vostrûm panxit maxuma facta patrûm.

Mercedem gloriae flagitat ab iis, quorum patres affecerat gloria; idemque,

Nemo me lacrumis decoret, nec funera fletu
Faxit. Cur? Volito vivu' per ora virûm.

Sed quid poëtas? Opifices post mortem nobilitari volunt. Quid enim Phidias sui similem speciem inclusit in clypeo Minervae, quum inscribere non liceret? Quid nostri philosophi? nonne in iis ipsis libris, quos scribunt de contemnenda gloria, sua nomina inscribunt?

35. Quod si omnium consensus naturae vox est, omnesque, qui ubique sunt, consentiunt esse aliquid, quod ad eos pertineat, qui vita cesserint: nobis quoque idem existimandum est. Et si, quorum aut ingenio aut virtute animus excellit, eos arbitramur, quia natura optima sint, cernere naturae vim maxime: veri simile est, quum optimus quisque maxime posteritati serviat, esse aliquid, cujus is post mortem sensum sit habiturus.

XVI. 36. Sed ut deos esse natura opinamur, qualesque sint, ratione cognoscimus; sic permanere animos arbitramur consensu nationum omnium: qua in sede maneant, qualesque sint, ratione discendum est. Cujus ignoratio finxit inferos easque formidines, quas tu contemnere non sine causa videbare. In terram enim cadentibus corporibus, iisque *humo* tectis, e quo dictum est *humari*, sub terra censebant reliquam vitam agi mortuorum. Quam eorum opinionem magni errores consecuti sunt, quos auxerunt poëtae. 37. Frequens enim consessus theatri, in quo sunt mulierculae et pueri, movetur audiens tam grande carmen:

Ádsum atque advenio Ácherunte víx, via alta atque árdua,
Pér speluncas, sáxis structas ásperis, pendéntibus,
Máxumis, ubi rigida constat crássa caligo ínferum:

tantumque valuit error, qui mihi quidem jam sublatus videtur, ut, corpora cremata quum scirent, tamen ea fieri apud inferos fingerent, quae

sine corporibus nec fieri possent, nec intelligi. Animos enim per se ipsos viventes non poterant mente complecti; formam aliquam figuramque quaerebant. Inde Homeri tota νεκυία; inde ea, quae meus amicus Appius νεκρομαντεῖα faciebat, inde in vicinia nostra Averni lacus,

Únde animae excitántur obscura úmbra, aperto óstio
Álti Acheruntis, fálso sanguine, mórtuorum imágines.

Has tamen imagines loqui volunt; quod fieri nec sine lingua, nec sine palato, nec sine faucium, laterum, pulmonum vi et figura potest. Nihil enim animo videre poterant; ad oculos omnia referebant. 38. Magni autem est ingenii, sevocare mentem a sensibus et cogitationem a consuetudine abducere. Itaque credo equidem etiam alios tot saeculis; sed, quod litteris exstet, Pherecydes Syrius primum dixit, animos hominum esse sempiternos: antiquus sane: fuit enim meo regnante gentili. Hanc opinionem discipulus ejus Pythagoras maxime confirmavit: qui, quum Superbo regnante in Italiam venisset, tenuit magnam illam Graeciam quum honore et disciplina, tum etiam auctoritate; multaque saecula postea sic viguit Pythagoreorum nomen, ut nulli alii docti viderentur.

XVII. Sed redeo ad antiquos. Rationem illi sententiae suae non fere reddebant, nisi quid erat numeris aut descriptionibus explicandum. 39. Platonem ferunt, ut Pythagoreos cognosceret, in Italiam venisse, et didicisse Pythagorea

omnia, primumque de animorum aeternitate non solum sensisse idem, quod Pythagoram, sed rationem etiam attulisse. Quam, nisi quid dicis, praetermittamus, et hanc totam spem immortalitatis relinquamus. *A.* An tu, quum me in summam exspectationem adduxeris, deseres? Errare mehercule malo cum Platone, quem tu quanti facias scio et quem ex tuo ore admiror, quam cum istis vera sentire. 40. *M.* Macte virtute! ego enim ipse cum eodem ipso non invitus erraverim. Num igitur dubitamus, an, sicut pleraque? quamquam hoc quidem minime; persuadent enim mathematici, terram in medio mundo sitam ad universi caeli complexum quasi puncti instar obtinere, quod κέντρον illi vocant; eam porro naturam esse quattuor omnia gignentium corporum, ut, quasi partita habeant inter se ac divisa momenta, terrena et humida suopte nutu et suo pondere ad pares angulos in terram et in mare ferantur; reliquae duae partes, una ignea, altera animalis, ut illae superiores in medium locum mundi gravitate ferantur et pondere, sic hae rursum rectis lineis in caelestem locum subvolent, sive ipsa natura superiora appetente, sive quod a gravioribus leviora natura repellantur. Quae quum constent, perspicuum debet esse, animos, quum e corpore excesserint, sive illi sint animales, id est spirabiles, sive ignei, sublime ferri. 41. Si vero aut numerus quidam sit animus, quod subtiliter magis quam

dilucide dicitur, aut quinta illa non nominata magis quam non intellecta natura: multo etiam integriora ac puriora sunt, ut a terra longissime se efferant. Horum igitur aliquid animus est; ne tam vegeta mens aut in corde cerebrove, aut in Empedocleo sanguine demersa jaceat.

XVIII. Dicaearchum vero cum Aristoxeno aequali et condiscipulo suo, doctos sane homines, omittamus: quorum alter ne condoluisse quidem unquam videtur, qui animum se habere non sentiat; alter ita delectatur suis cantibus, ut eos etiam ad haec transferre conetur. Harmoniam autem ex intervallis sonorum nosse possumus, quorum varia compositio etiam harmonias efficit plures; membrorum vero situs et figura corporis, vacans animo, quam possit harmoniam efficere, non video. Sed hic quidem, quamvis eruditus sit, sicut est, haec magistro concedat Aristoteli; canere ipse doceat. Bene enim illo Graecorum proverbio praecipitur,

Quam quisque norit ártem, in hac se exérceat.

42. Illam vero funditus ejiciamus individuorum corporum levium et rotundorum concursionem fortuitam: quam tamen Democritus concalefactam et spirabilem, id est animalem, esse vult.

Is autem animus, qui, si est horum quattuor generum, ex quibus omnia constare dicuntur, ex inflammata anima constat, ut potissimum videri video Panaetio, superiora capessat necesse est. Nihil enim habent haec duo genera proni, et

supera semper petunt. Ita, sive dissipantur, procul a terris id evenit; sive permanent et conservant habitum suum, hoc etiam magis necesse est ferantur ad caelum, et ab iis perrumpatur et dividatur crassus hic et concretus aër, qui est terrae proximus. Calidior est enim vel potius ardentior animus, quam est hic aër, quem modo dixi crassum atque concretum: quod ex eo sciri potest, quia corpora nostra, terreno principiorum genere confecta, ardore animi concalescunt.

XIX. 43. Accedit, ut eo facilius animus evadat ex hoc aëre, quem saepe jam appello, eumque perrumpat, quod nihil est animo velocius, nulla est celeritas, quae possit cum animi celeritate contendere. Qui si permanet incorruptus suique similis, necesse est ita feratur, ut penetret et dividat omne caelum hoc, in quo nubes, imbres, ventique coguntur, quod et humidum et caliginosum est propter exhalationes terrae. Quam regionem quum superavit animus, naturamque sui similem contigit et agnovit, junctis ex anima tenui et ex ardore solis temperato ignibus insistit, et finem altius se efferendi facit. Quum enim sui similem et levitatem et calorem adeptus est, tamquam paribus examinatus ponderibus, nullam in partem movetur, eaque ei demum naturalis ést sedes, quum ad sui simile penetravit, in quo, nulla re egens, aletur et sustentabitur iisdem rebus, quibus astra sustentantur et aluntur.

44. Quumque corporis facibus inflammari soleamus ad omnes fere cupiditates, eoque magis incendi, quod iis aemulemur, qui ea habeant, quae nos habere cupiamus: profecto beati erimus, quum, corporibus relictis, et cupiditatum et aemulationum erimus expertes; quodque nunc facimus, quum laxati curis sumus, ut spectare aliquid velimus et visere, id multo tum faciemus liberius, totosque nos in contemplandis rebus perspiciendisque ponemus, propterea quod et natura inest in mentibus nostris insatiabilis quaedam cupiditas veri videndi, et orae ipsae locorum illorum, quo pervenerimus, quo faciliorem nobis cognitionem rerum caelestium, eo majorem cognoscendi cupiditatem dabunt. 45. Haec enim pulchritudo etiam in terris patriam illam et avitam (ut ait Theophrastus) philosophiam, cognitionis cupiditate incensam, excitavit. Praecipue vero fruentur ea, qui tum etiam, quum, has terras incolentes, circumfusi erant caligine, tamen acie mentis dispicere cupiebant.

XX. Etenim si nunc aliquid assequi se putant, qui ostium Ponti viderunt et eas angustias, per quas penetravit ea, quae est nominata Argo, quia Argivi in ea,

delecti viri,
Vecti, petebant péllem inauratam árietis;

aut ii, qui Oceani freta illa viderunt,

Europam Libyamque rapax ubi dividit unda:

quod tandem spectaculum fore putamus, quum

totam terram contueri licebit ejusque quum situm, formam, circumscriptionem, tum et habitabiles regiones, et rursum omni cultu propter vim frigoris aut caloris vacantes?

46. Nos enim ne nunc quidem oculis cernimus ea, quae videmus: neque est enim ullus sensus in corpore: sed, (ut non physici solum docent, verum etiam medici, qui ista aperta et patefacta viderunt,) viae quasi quaedam sunt ad oculos, ad aures, ad nares a sede animi perforatae. Itaque saepe aut cogitatione aut aliqua vi morbi impediti, apertis atque integris et oculis et auribus nec videmus nec audimus: ut facile intelligi possit, animum et videre et audire, non eas partes, quae quasi fenestrae sunt animi; quibus tamen sentire nihil queat mens, nisi id agat, et adsit. Quid? quod eadem mente res dissimillimas comprehendimus, ut colorem, saporem, calorem, odorem, sonum? quae nunquam quinque nuntiis animus cognosceret, nisi ad eum omnia referrentur, et is omnium judex solus esset. Atque ea profecto tum multo puriora et dilucidiora cernentur, quum, quo natura fert, liber animus pervenerit. 47. Nam nunc quidem, quamquam foramina illa, quae patent ad animum a corpore, callidissimo artificio natura fabricata est, tamen terrenis concretisque corporibus sunt intersepta quodammodo; quum autem nihil erit praeter animum, nulla res objecta impediet, quo minus percipiat, quale quidque sit.

XXI. Quamvis copiose haec diceremus, si res postularet, quam multa, quam varia, quanta spectacula animus in locis caelestibus esset habiturus. 48. Quae quidem cogitans, soleo saepe mirari nonnullorum insolentiam philosophorum, qui naturae cognitionem admirantur, ejusque inventori et principi gratias exsultantes agunt, eumque venerantur ut deum. Liberatos enim se per eum dicunt gravissimis dominis, terrore sempiterno, et diurno ac nocturno metu. Quo terrore? quo metu? Quae est anus tam delira, quae timeat ista, quae vos videlicet, si physica non didicissetis, timeretis? *Acherunsia templa alta Orci, ... pallida leti, obnubila tenebris loca.* Non pudet philosophum in eo gloriari, quod haec non timeat et quod falsa esse cognoverit? E quo intelligi potest, quam acuti natura sint, quoniam haec sine doctrina credituri fuerunt! 49. Praeclarum autem nescio quid adepti sunt, quod didicerunt, se, quum tempus mortis venisset, totos esse perituros. Quod ut ita sit, (nihil enim pugno;) quid habet ista res aut laetabile aut gloriosum? Nec tamen mihi sane quidquam occurrit, cur non Pythagorae sit et Platonis vera sententia. Ut enim rationem Plato nullam afferret, (vide, quid homini tribuam;) ipsa auctoritate me frangeret; tot autem rationes attulit, ut velle ceteris, sibi certe persuasisse videatur.

XXII. 50. Sed plurimi contra nituntur, ani-

mosque quasi capite damnatos morte multant: neque aliud est quidquam, cur incredibilis his animorum videatur aeternitas, nisi quod nequeunt, qualis animus sit vacans corpore, intelligere et cogitatione comprehendere. Quasi vero intelligant, qualis sit in ipso corpore, quae conformatio, quae magnitudo, qui locus; ut, si jam possent in homine vivo cerni omnia, quae nunc tecta sunt, casurusne in conspectum videatur animus, an tanta sit ejus tenuitas, ut fugiat aciem. 51. Haec reputent isti, qui negant, animum sine corpore se intelligere posse: videbunt, quem in ipso corpore intelligant. Mihi quidem, naturam animi intuenti, multo difficilior occurrit cogitatio multoque obscurior, qualis animus in corpore sit, tamquam alienae domui, quam qualis, quum exierit et in liberum caelum quasi domum suam venerit. Nisi enim, quod nunquam vidimus, id quale sit, intelligere non possumus; certe, et deum ipsum, et divinum animum, corpore liberatum, cogitatione complecti possumus. Dicaearchus quidem et Aristoxenus, quia difficilis erat animi, quid aut qualis esset, intelligentia, nullum omnino animum esse dixerunt.

52. Est illud quidem vel maximum, animo ipso animum videre: et nimirum hanc habet vim praeceptum Apollinis, quo monet, ut se quisque noscat. Non enim, credo, id praecipit, ut membra nostra aut staturam figuramve no-

scamus. Neque nos corpora sumus: nec ego, tibi haec dicens, corpori tuo dico. Quum igitur, *nosce te*, dicit, hoc dicit, *nosce animum tuum:* nam corpus quidem quasi vas est aut aliquod animi receptaculum: ab animo tuo quidquid agitur, id agitur a te. Hunc igitur nosse nisi divinum esset, non esset hoc acrioris cujusdam animi praeceptum, sic ut tributum deo sit.

53. Sed si, qualis sit animus, ipse animus nesciet: dic, quaeso, ne esse quidem se sciet? ne moveri quidem se? ex quo illa ratio nata est Platonis, quae a Socrate est in Phaedro explicata, a me autem posita est in sexto libro de Re publica:

XXIII. "Quod semper movetur, aeternum est: quod autem motum affert alicui. quodque ipsum agitatur alicunde, quando finem habet motus, vivendi finem habeat necesse est. Solum igitur quod se ipsum movet, quia nunquam deseritur a se, nunquam ne moveri quidem desinit; quin etiam ceteris, quae moventur, hic fons, hoc principium est movendi. Principii autem nulla est origo. 54. Nam e principio oriuntur omnia: ipsum autem nulla ex re alia nasci potest: nec enim esset id principium, quod gigneretur aliunde. Quod si nunquam oritur, ne occidit quidem unquam. Nam principium exstinctum nec ipsum ab alio renascetur, nec ex se aliud creabit, siquidem necesse est a principio oriri omnia. Ita fit, ut motus principium ex eo

sit, quod ipsum a se movetur. Id autem nec nasci potest, nec mori: vel concidat omne caelum, omnisque natura consistat necesse est, nec vim ullam nanciscatur, qua primo impulsa moveatur. Quum pateat igitur, aeternum id esse, quod se ipsum moveat; quis est, qui hanc naturam animis esse tributam neget? Inanimum est enim omne, quod pulsu agitatur externo: quod autem est animal, id motu cietur interiore et suo. Nam haec est propria natura animi atque vis. Quae si est una ex omnibus, quae se ipsa semper moveat; neque nata certe est, et aeterna est."

55. Licet concurrant omnes plebeii philosophi, (sic enim ii, qui a Platone et Socrate et ab ea familia dissident, appellandi videntur;) non modo nihil unquam tam eleganter explicabunt, sed ne hoc quidem ipsum quam subtiliter conclusum sit intelligent. Sentit igitur animus se moveri: quod quum sentit, illud una sentit, se vi sua, non aliena moveri, nec accidere posse, ut ipse unquam a se deseratur. Ex quo efficitur aeternitas; — nisi quid habes ad haec. *A.* Ego vero facile sum passus, ne in mentem quidem mihi aliquid contra venire; ita isti faveo sententiae.

XXIV. 56. *M.* Quid? illa tandem num leviora censes, quae declarant inesse in animis hominum divina quaedam? quae si cernerem quemadmodum nasci possent, etiam, quemad-

modum interirent, viderem. Nam sanguinem, bilem, pituitam, ossa, nervos, venas, omnem denique membrorum et totius corporis figuram videor posse dicere, unde concreta et quo modo facta sint: animum ipsum, si nihil esset in eo, nisi id, ut per eum viveremus, tam natura putarem hominis vitam sustentari, quam vitis, quam arboris; haec enim etiam dicimus vivere. Item si nihil haberet animus hominis, nisi ut appeteret aut fugeret, id quoque esset ei commune cum bestiis.

57. Habet primum memoriam, et eam infinitam rerum innumerabilium: quam quidem Plato recordationem esse vult vitae superioris. Nam in illo libro, qui inscribitur *Μένων*, pusionem quendam Socrates interrogat quaedam geometrica de dimensione quadrati. Ad ea sic ille respondet, ut puer; et tamen ita faciles interrogationes sunt, ut gradatim respondens eodem perveniat, quo si geometrica didicisset. Ex quo effici vult Socrates, ut discere nihil aliud sit, nisi recordari. Quem locum multo etiam accuratius explicat in eo sermone, quem habuit eo ipso die, quo excessit e vita; docet enim, quemvis, qui omnium rerum rudis esse videatur, bene interroganti respondentem declarare, se non tum illa discere, sed reminiscendo recognoscere; nec vero fieri ullo modo posse, ut a pueris tot rerum atque tantarum insitas et quasi consignatas in animis notiones, quas ἐννοίας vocant, haberemus,

nisi animus, antequam in corpus intravisset, in rerum cognitione viguisset. 58. Quumque nihil esset, ut omnibus locis a Platone disseritur: (nihil enim putat esse, quod oriatur et intereat, idque solum esse, quod semper tale sit, quale ἰδέαν appellat ille, nos *speciem;*) non potuit animus haec in corpore inclusus agnoscere, cognita attulit: ex quo tam multarum rerum cognitionis admiratio tollitur. Neque ea plane videt animus, quum repente in tam insolitum tamque perturbatum domicilium immigravit; sed quum se collegit atque recreavit, tum agnoscit illa reminiscendo. Ita nihil est aliud discere, nisi recordari.

59. Ego autem majore etiam quodam modo memoriam admiror. Quid est enim illud, quo meminimus? aut quam habet vim? aut unde naturam? Non quaero, quanta memoria Simonides fuisse dicatur, quanta Theodectes, quanta is, qui a Pyrrho legatus ad Senatum est missus, Cineas, quanta nuper Charmădas, quanta, qui modo fuit, Scepsius Metrodorus, quanta noster Hortensius; de communi hominum memoria loquor, et eorum maxime, qui in aliquo majore studio et arte versantur: quorum quanta mens sit, difficile est existimare; ita multa meminerunt.

XXV. 60. Quorsus igitur haec spectat oratio? Quae sit illa vis et unde sit, intelligendum puto. Non est certe nec cordis, nec sanguinis,

nec cerebri, nec atomorum; anima sit, ignisve, nescio; nec me pudet, ut istos, fateri nescire, quod nesciam; illud, si ulla alia de re obscura affirmare possem, sive anima, sive ignis sit animus, eum jurarem esse divinum. Quid enim? obsecro te, terrane tibi, hoc nebuloso et caliginoso caelo, aut sata aut concreta videtur tanta vis memoriae? Si, quid sit hoc, non vides; at, quale sit, vides: si ne id quidem, at, quantum sit, profecto vides. 61. Quid igitur? utrum capacitatem aliquam in animo putamus esse, quo, tamquam in aliquod vas, ea, quae meminimus, infundantur? Absurdum id quidem. Qui enim fundus, aut quae talis animi figura intelligi potest? aut quae tanta omnino capacitas? An imprimi, quasi ceram, animum putamus, et esse memoriam signatarum rerum in mente vestigia? Quae possunt verborum, quae rerum ipsarum esse vestigia? quae porro tam immensa magnitudo, quae illa tam multa possit effingere?

Quid? illa vis quae tandem est, quae investigat occulta, quae inventio atque excogitatio dicitur? ex hacne tibi terrena mortalique natura et caduca concreta ea videtur? 62. aut qui primus, quod summae sapientiae Pythagorae visum est, omnibus rebus imposuit nomina? aut qui dissipatos homines congregavit et ad societatem vitae convocavit? aut qui sonos vocis, qui infiniti videbantur, paucis litterarum notis termi-

navit? aut qui errantium stellarum cursus, praegressiones, institiones notavit? Omnes magni; etiam superiores, qui fruges, qui vestitum, qui tecta, qui cultum vitae, qui praesidia contra feras invenerunt: a quibus mansuefacti et exculti a necessariis artificiis ad elegantiora defluximus. Nam et auribus oblectatio magna parta est, inventa et temperata varietate et natura sonorum; et astra suspeximus, quum ea, quae sunt infixa certis locis, tum illa non re, sed vocabulo errantia. Quorum conversiones omnesque motus qui [animus] vidit, is docuit, similem animum suum ejus esse, qui ea fabricatus esset in caelo. 63. Nam quum Archimedes lunae, solis, quinque errantium motus in sphaeram illigavit, effecit idem, quod ille, qui in Timaeo mundum aedificavit Platonis deus, ut tarditate et celeritate dissimillimos motus una regeret conversio. Quod si in hoc mundo fieri sine deo non potest, ne in sphaera quidem eosdem motus Archimedes sine divino ingenio potuisset imitari.

XXVI. 64. Mihi vero ne haec quidem notiora et illustriora carere vi divina videntur, ut ego aut poëtam grave plenumque carmen sine caelesti aliquo mentis instinctu putem fundere, aut eloquentiam sine majore quadam vi fluere, abundantem sonantibus verbis uberibusque sententiis. Philosophia vero, omnium mater artium, quid est aliud, nisi, ut Plato, donum, ut ego, inventum deorum? Haec nos primum ad illo-

rum cultum, deinde ad jus hominum, quod situm est in generis humani societate, tum ad modestiam magnitudinemque animi erudivit· eademque ab animo, tamquam ab oculis, caliginem dispulit, ut omnia, supera, infera, prima, ultima, media, videremus.

65. Prorsus haec divina mihi videtur vis, quae tot res efficiat et tantas. Quid est enim memoria rerum et verborum? quid porro inventio? profecto id, quo ne in deo quidem quidquam majus intelligi potest. Non enim ambrosia deos, aut nectare, aut Juventate pocula ministrante, laetari arbitror; nec Homerum audio, qui Ganymeden ab dis raptum ait propter formam, ut Jovi bibere ministraret; non justa causa, cur Laomedonti tanta fieret injuria. Fingebat haec Homerus, et humana ad deos transferebat; divina mallem ad nos. Quae autem divina? Vigere, sapere, invenire, meminisse.

Ergo animus, [qui,] ut ego dico, divinus est, ut Euripides dicere audet, deus; et quidem, si deus aut anima aut ignis est, idem est animus hominis. Nam ut illa natura caelestis et terra vacat et humore, sic utriusque harum rerum humanus animus est expers. Sin autem est quinta quaedam natura ab Aristotele inducta primum, haec et deorum est et animorum. XXVII. 66. Hanc nos sententiam secuti, his ipsis verbis in Consolatione hoc expressimus:

"Animorum nulla in terris origo inveniri po-

test. Nihil enim est in animis mixtum atque concretum, aut quod ex terra natum atque fictum esse videatur; nihil ne aut humidum quidem, aut flabile, aut igneum. His enim in naturis nihil inest, quod vim memoriae, mentis, cogitationis habeat, quod et praeterita teneat, et futura provideat, et complecti possit praesentia: quae sola divina sunt, nec invenietur unquam, unde ad hominem venire possint, nisi a deo. Singularis est igitur quaedam natura atque vis animi, sejuncta ab his usitatis notisque naturis. Ita, quidquid est illud, quod sentit, quod sapit, quod vivit, quod viget, caeleste et divinum ob eamque rem aeternum sit necesse est. Nec vero deus ipse, qui intelligitur a nobis, alio modo intelligi potest, nisi mens soluta quaedam et libera, segregata ab omni concretione mortali, omnia sentiens et movens, ipsaque praedita motu sempiterno." 67. Hoc e genere atque eadem e natura est humana mens.

Ubi igitur, aut qualis est ista mens? — Ubi tua, aut qualis? potesne dicere? an, si omnia ad intelligendum non habeo, quae habere vellem, ne iis quidem, quae habeo, mihi per te uti licebit? — Non valet tantum animus, ut se ipsum ipse videat; at ut oculus, sic animus, se non videns, alia cernit. Non videt autem, quod minimum est, formam suam. Fortasse: quamquam id quoque: sed relinquamus; vim certe, sagacitatem, memoriam, motum, celeritatem videt. Haec

magna, haec divina, haec sempiterna sunt. Qua facie quidem sit aut ubi habitet, ne quaerendum quidem est.

XXVIII. 68. Ut, quum videmus speciem primum candoremque caeli, dein conversionis celeritatem tantam, quantam cogitare non possumus; tum vicissitudines dierum ac noctium, commutationesque temporum quadripartitas, ad maturitatem frugum et ad temperationem corporum aptas; eorumque omnium moderatorem et ducem solem; lunamque accretione et deminutione luminis, quasi fastorum, notantem et significantem dies; tum in eodem orbe, in duodecim partes distributo, quinque stellas ferri, eosdem cursus constantissime servantes, disparibus inter se motibus; nocturnamque caeli formam undique sideribus ornatam; tum globum terrae eminentem e mari, fixum in medio mundi universi loco, duabus oris distantibus habitabilem et cultum; quarum altera, quam nos incolimus,

Sub áxe posita ad stéllas septem, unde hórrifer
Aquilóni' stridor gélidas molitúr nives,

altera australis, ignota nobis, quam vocant Graeci ἀντίχθονα; 69. ceteras partes incultas, quod aut frigore rigeant, aut urantur calore; hic autem, ubi habitamus, non intermittit suo tempore

Caelúm nitescere, árbores frondéscere,
Vités laetificae pámpinis pubéscere,
Rami bacarum ubértate incurvéscere,
Segetés largiri frúges, florere ómnia,
Fontés scatere, herbis práta convestírier;

tum multitudinem pecudum, partim ad vescendum, partim ad cultus agrorum, partim ad vehendum, partim ad corpora vestienda; hominemque ipsum, quasi contemplatorem caeli ac deorum, eorumque cultorem; atque hominis utilitati agros omnes et maria parentia:—70. haec igitur et alia innumerabilia quum cernimus, possumusne dubitare, quin iis praesit aliquis vel effector, si haec nata sunt, ut Platoni videtur, vel, si semper fuerunt, ut Aristoteli placet, moderator tanti operis et muneris? Sic mentem hominis, quamvis eam non videas, ut deum non vides, tamen, ut deum agnoscis ex operibus ejus, sic ex memoria rerum, et inventione, et celeritate motus, omnique pulchritudine virtutis vim divinam mentis agnoscito.

XXIX. In quo igitur loco est? Credo equidem in capite, et, cur credam, afferre possum. Sed alias, ubi sit animus; certe quidem in te est.

Quae est ei natura? Propria, puto, et sua. Sed fac igneam, fac spirabilem: nihil ad id, de quo agimus. Illud modo videto, ut deum noris, etsi ejus ignores et locum et faciem, sic animum tibi tuum notum esse oportere, etiam si ignores et locum et formam. 71. In animi autem cognitione dubitare non possumus, nisi plane in physicis plumbei sumus, quin nihil sit animis admixtum, nihil concretum, nihil copulatum, nihil coagmentatum, nihil duplex. Quod quum

ita sit, certe nec secerni, nec dividi, nec discerpi nec distrahi potest; nec interire igitur. Est enim interitus quasi discessus et secretio ac diremptus earum partium, quae ante interitum junctione aliqua tenebantur.

His et talibus rationibus adductus Socrates nec patronum quaesivit ad judicium capitis, nec judicibus supplex fuit, adhibuitque liberam contumaciam, a magnitudine animi ductam, non a superbia; et supremo vitae die de hoc ipso multa disseruit; et paucis ante diebus, quum facile posset educi e custodia, noluit; et quum paene in manu jam mortiferum illud teneret poculum, locutus ita est, ut non ad mortem trudi, verum in caelum videretur ascendere.

XXX. Ita enim censebat, itaque disseruit: duas esse vias duplicesque cursus animorum e corpore excedentium. 72. Nam qui se humanis vitiis contaminavissent, et se totos libidinibus dedissent, quibus caecati vel domesticis vitiis atque flagitiis se inquinavissent, vel re publica violanda fraudes inexpiabiles concepissent, iis devium quoddam iter esse, seclusum a concilio deorum; qui autem se integros castosque servavissent, quibusque fuisset minima cum corporibus contagio, seseque ab iis semper sevocassent, essentque in corporibus humanis vitam imitati deorum,—his ad illos, a quibus essent profecti, reditum facilem patere. 73. Itaque commemorat, ut cygni, qui non sine causa Apol-

lini dicati sint, sed quod ab eo divinationem habere videantur, qua providentes quid in morte boni sit, cum cantu et voluptate moriantur: sic omnibus bonis et doctis esse faciendum.

Nec vero de hoc quisquam dubitare posset, nisi idem nobis accideret diligenter de animo cogitantibus, quod iis saepe usu venit, qui quum acriter oculis deficientem solem intuerentur, ut adspectum omnino amitterent; sic mentis acies se ipsa intuens, nonnunquam hebescit, ob eamque causam contemplandi diligentiam amittimus. Itaque dubitans, circumspectans, haesi tans, multa adversa reverens, tamquam in rate in mari immenso, nostra vehitur oratio.

74. Sed haec et vetera, et a Graecis. Cato autem sic abiit e vita, ut causam moriendi nactum se esse gauderet. Vetat enim dominans ille in nobis deus injussu hinc nos suo demigrare; quum vero causam justam deus ipse dederit, ut tunc Socrati, nunc Catoni, saepe multis, nae ille, medius fidius, vir sapiens laetus ex his tenebris in lucem illam excesserit. Nec tamen illa vincla carceris ruperit, (leges enim vetant;) sed tamquam a magistratu aut ab aliqua potestate legitima, sic a deo evocatus atque emissus exierit. *Tota* enim *philosophorum vita*, ut ait idem, *commentatio mortis est.*

XXXI. 75. Nam quid aliud agimus, quum a voluptate, id est a corpore, quum a re familiari, quae est ministra et famula corporis, quum

a re publica, quum a negotio omni sevocamus animum? quid, inquam, tum agimus, nisi animum ad se ipsum advocamus, secum esse cogimus, maximeque a corpore abducimus? Secernere autem a corpore animum, nec quidquam aliud, est mori discere. Quare hoc commentemur, mihi crede, disjungamusque nos a corporibus, id est, consuescamus mori. Hoc et, dum erimus in terris, erit illi caelesti vitae simile; et, quum illuc ex his vinculis emissi feremur, minus tardabitur cursus animorum. Nam qui in compedibus corporis semper fuerunt, etiam quum soluti sunt, tardius ingrediuntur, ut ii, qui ferro vincti multos annos fuerunt. Quo quum venerimus, tum denique vivemus. Nam haec quidem vita mors est; quam lamentari possem, si liberet.

76. *A.* Satis tu quidem in Consolatione es lamentatus: quam quum lego, nihil malo, quam has res relinquere; his vero modo auditis, multo magis. *M.* Veniet tempus, et quidem celeriter, et sive retractabis sive properabis; volat enim aetas. Tantum autem abest ab eo, ut malum mors sit, quod tibi dudum videbatur, ut verear, ne homini nihil sit non malum aliud certe, sed nihil bonum aliud potius; si quidem vel dii ipsi, vel cum diis futuri sumus. *A.* Quid refert? *M.* Adsunt enim, qui haec non probent. Ego autem nunquam ita te in hoc sermone dimittam, ulla uti ratione mors tibi videri malum possit.

77. *A.* Qui potest, quum ista cognoverim? *M.* Qui possit, rogas? Catervae veniunt contra dicentium, nec solum Epicureorum, quos equidem non despicio, sed nescio quo modo doctissimus quisque contemnit; acerrime autem deliciae meae, Dicaearchus, contra hanc immortalitatem desseruit. Is enim tres libros scripsit, qui Lesbiaci vocantur, quod Mytilenis sermo habetur, in quibus vult efficere, animos esse mortales. Stoici autem usuram nobis largiuntur, tamquam cornicibus; diu mansuros aiunt animos, semper, negant.

XXXII. Num non vis igitur audire, cur, etiam si ita sit, mors tamen non sit in malis? *A.* Ut videtur; sed me nemo de immortalitate depellet. 78. *M.* Laudo id quidem; etsi nihil nimis oportet confidere. Movemur enim saepe aliquo acute concluso; labamus, mutamusque sententiam clarioribus etiam in rebus: in his est enim aliqua obscuritas. Id igitur si acciderit, simus armati. *A.* Sane quidem; sed, ne accidat, providebo.

M. Numquid igitur est causae, quin amicos nostros Stoicos dimittamus? eos dico, qui aiunt animos manere, e corpore quum excesserint, sed non semper? *A.* Istos vero: qui, quod tota in hac causa difficillimum est, suscipiant, posse animum manere corpore vacantem: illud autem, quod non modo facile ad credendum est, sed, eo concesso quod volunt, consequens idcirco, non dant, ut, quum diu permanserit, ne intereat.

M. Bene reprehendis: et se isto modo res habet.

79. Credamus igitur Panaetio, a Platone suo dissentienti? Quem enim omnibus locis divinum, quem sapientissimum, quem sanctissimum, quem Homerum philosophorum appellat, hujus hanc unam sententiam de immortalitate animorum non probat. Vult enim, quod nemo negat, quidquid natum sit, interire; nasci autem animos, quod declaret eorum similitudo, qui procreentur, quae etiam in ingeniis, non solum in corporibus appareat. Alteram autem affert rationem: nihil esse, quod doleat, quin id aegrum esse quoque possit; quod autem in morbum cadat, id etiam interiturum; dolere autem animos; ergo etiam interire.

XXXIII. 80. Haec refelli possunt. Sunt enim ignorantis, quum de aeternitate animorum dicatur, de mente dici, quae omni turbido motu semper vacet, non de partibus iis, in quibus aegritudines, irae, libidinesque versentur, quas is, contra quem haec dicuntur, semotas a mente et disclusas putat. Jam similitudo magis apparet in bestiis, quarum animi sunt rationis expertes; hominum autem similitudo in corporum figura magis exstat, et ipsi animi magni refert quali in corpore locati sint. Multa enim e corpore exsistunt, quae acuant mentem, multa, quae obtundant. Aristoteles quidem ait, omnes ingeniosos melancholicos esse; ut ego me tardi-

orem esse non moleste feram. Enumerat multos; idque quasi constet, rationem, cur ita fiat, affert. Quod si tanta vis est ad habitum mentis in iis, quae gignuntur in corpore; (ea sunt autem, quaecunque sunt, quae similitudinem faciant;) nihil necessitatis affert, cur nascantur animi, similitudo. Omitto similitudines. 81. Vellem adesse posset Panaetius; vixit cum Africano; quaererem ex eo, cujus suorum similis fuisset Africani fratris nepos, facie vel patris, vita omnium perditorum ita similis, ut esset facile deterrimus; cujus etiam similis P. Crassi, et sapientis et eloquentis et primi hominis, nepos, multorumque aliorum clarorum virorum, quos nihil attinet nominare, nepotes et filii.

Sed quid agimus? oblitine sumus, hoc nunc nobis esse propositum, quum satis de aeternitate dixissemus, ne si interirent quidem animi, quidquam mali esse in morte? *A.* Ego vero memineram; sed te de aeternitate dicentem aberrare a proposito facile patiebar.

XXXIV. 82. *M.* Video te alte spectare, et velle in caelum migrare. *A.* Spero fore, ut contingat id nobis. Sed fac, ut isti volunt, animos non remanere post mortem: video nos, si ita sit, privari spe beatioris vitae. *M.* Mali vero quid affert ista sententia? Fac enim sic animum interire, ut corpus: num igitur aliquis dolor aut omnino post mortem sensus in corpore est?—Nemo id quidem dicit: etsi Democritum insi-

mulat Epicurus, Democritici negant. Ne in animo quidem igitur sensus remanet; ipse enim nusquam est. Ubi igitur malum est, quoniam nihil tertium est? an, quoniam ipse animi discessus a corpore non fit sine dolore? Ut credam ita esse, quam est id exiguum! Et falsum esse arbitror, et fit plerumque sine sensu, nonnunquam etiam cum voluptate; totumque hoc leve est, qualecunque est; fit enim ad punctum temporis: 83. illud angit vel potius excruciat, discessus ab omnibus iis, quae sunt bona in vita. Vide, ne a malis dici verius possit. Quid ego nunc lugeam vitam hominum? Vere et jure possum. Sed quid necesse est, quum id agam, ne post mortem miseros nos putemus fore, etiam vitam efficere deplorando miseriorem? Fecimus hoc in eo libro, in quo nosmet ipsos, quantum potuimus, consolati sumus. A malis igitur mors abducit, non a bonis; verum si quaerimus. Et quidem hoc a Cyrenaico Hegesia sic copiose disputatur, ut is a rege Ptolemaeo prohibitus esse dicatur illa in scholis dicere, quod multi, iis auditis, mortem sibi ipsi consciscerent.

84. Callimachi quidem epigramma in Ambraciotam Cleombrotum est: quem ait, quum ei nihil accidisset adversi, e muro se in mare abjecisse, lecto Platonis libro. Ejus autem, quem dixi, Hegesiae liber est, *'Αποκαρτερῶν*, quod a vita quidam per inediam discedens revocatur ab amicis, quibus respondens, vitae humanae enu-

merat incommoda. Possem id facere, etsi minus, quam ille, qui omnino vivere expedire nemini putat. Mitto alios: etiamne nobis expedit? qui et domesticis et forensibus solatiis ornamentisque privati, certe, si ante occidissemus, mors nos a malis, non a bonis abstraxisset.

XXXV. 85. Sit igitur aliquis, qui nihil mali habeat, nullum a fortuna vulnus acceperit: Metellus ille honoratis quattuor filiis; at quinquaginta Priamus, e quibus septendecim justa uxore natis. In utroque eandem habuit fortuna potestatem, sed usa in altero est. Metellum enim multi filii, filiae, nepotes, neptes in rogum imposuerunt; Priamum tanta progenie orbatum, quum in aram confugisset, hostilis manus interemit. Hic si vivis filiis, incolumi regno, occidisset,

adstánte ope bárbaricá,
Tectis caelátis, láqueatis:

utrum tandem a bonis, an a malis discessisset? Tum profecto videretur a bonis. At certe ei melius evenisset, nec tam flebiliter illa canerentur:

Haec ómnia vidi inflámmari,
Priamó vi vitam evitari,
Jovis áram sánguine túrpari.

Quasi vero ista vi quidquam tum potuerit ei melius accidere! Quod si ante occidisset, tamen eventum omnino amisisset; hoc autem tempore sensum amisit malorum. 86. Pom-

peio, nostro familiari, quum graviter aegrotaret Neapoli, melius est factum: coronati Neapolitani fuerunt; nimirum etiam Puteolani; vulgo ex oppidis publice gratulabantur. Ineptum sane negotium, et Graeculum; sed tamen fortunatum. Utrum igitur, si tum esset exstinctus, a bonis rebus, an a malis discessisset? Certe a miseris. Non enim cum socero bellum gessisset; non imparatus arma sumpsisset; non domum reliquisset; non ex Italia fugisset; non, exercitu amisso, nudus in servorum ferrum et manus incidisset; non liberi defleti; non fortunae omnes a victoribus possiderentur. Qui, si mortem tum obisset, in amplissimis fortunis occidisset, is propagatione vitae quot, quantas, quam incredibiles hausit calamitates!

XXXVI. Haec morte effugiuntur, etiam si non evenerunt, tamen quia possunt evenire; sed homines ea sibi accidere posse non cogitant. Metelli sperat sibi quisque fortunam: proinde quasi aut plures fortunati sint quam infelices, aut certi quidquam sit in rebus humanis, aut sperare sit prudentius quam timere.

87. Sed hoc ipsum concedatur, bonis rebus homines morte privari; ergo etiam carere mortuos vitae commodis, idque esse miserum? Certe ita dicant necesse est. An potest is, qui non est, re ulla *carere?* Triste enim est nomen ipsum *carendi*, quia subjicitur haec vis: habuit, non habet; desiderat, requirit, indiget. Haec,

opinor, incommoda sunt carentis: caret oculis, odiosa caecitas; liberis, orbitas. Valet hoc in vivis; mortuorum autem non modo vitae commodis, sed ne vita quidem ipsa quisquam caret. De mortuis loquor, qui nulli sunt. Nos, qui sumus, num aut cornibus caremus, aut pennis? ecquis id dixerit? Certe nemo. Quid ita? Quia, quum id non habeas, quod tibi nec usu, nec natura sit aptum, non careas, etiam si sentias te non habere. 88. Hoc premendum etiam atque etiam est argumentum, confirmato illo, de quo, si mortales animi sunt, dubitare non possumus, quin tantus interitus in morte sit, ut ne minima quidem suspicio sensus relinquatur; hoc igitur probe stabilito et fixo, illud excutiendum est, ut sciatur, quid sit *carere*, ne relinquatur aliquid erroris in verbo. *Carere* igitur hoc significat: egere eo, quod habere velis. Inest enim velle in carendo: (nisi quum sic, tamquam in febri, dicitur, alia quadam notione verbi: dicitur enim alio modo etiam *carere*, quum aliquid non habeas, et non habere te sentias, etiam si id facile patiare:) *carere* in morte non dicitur; nec enim esset dolendum; dicitur illud *bono carere*, quod est malum. Sed ne vivus quidem bono caret, si eo non indiget. Sed in vivo intelligi tamen potest, regno te carere; dici autem hoc in te satis subtiliter non potest; posset in Tarquinio, quum regno esset expulsus; at in mortuo ne intelligi quidem; carere enim sentientis est,

nec sensus in mortuo: ne carere quidem igitur in mortuo est.

XXXVII. 89. Quamquam quid opus est in hoc philosophari, quum rem non magno opere philosophia egere videamus? Quoties non modo ductores nostri, sed universi etiam exercitus ad non dubiam mortem concurrerunt! Quae quidem si timeretur, non L. Brutus, arcens eum reditu tyrannum, quem ipse expulerat, in proelio concidisset; non cum Latinis decertans pater Decius, cum Etruscis filius, cum Pyrrho nepos, se hostium telis objecissent; non uno bello pro patria cadentes Scipiones Hispania vidisset, Paullum et Geminum Cannae, Venusia Marcellum, Litana Albinum, Lucania Gracchum. Num quis horum miser hodie? Ne tum quidem post spiritum extremum. Nec enim potest esse miser quisquam sensu perempto.

90. At id ipsum odiosum est, sine sensu esse. — Odiosum, si id esset carere. Quum vero perspicuum sit, nihil posse in eo esse, qui ipse non sit; quid potest esse in eo odiosum, qui nec careat, nec sentiat? Quamquam hoc quidem nimis saepe; sed eo, quod in hoc inest omnis animi contractio ex metu mortis. Qui enim satis viderit, id quod est luce clarius, animo et corpore consumpto totoque animante deleto et facto interitu universo, illud animal, quod fuerit, factum esse nihil, is plane perspiciet, inter Hippocentaurum, qui nunquam fuerit, et regem

Agamemnonem nihil interesse; nec pluris nunc facere M. Camillum hoc civile bellum, quam ego, illo vivo, fecerim Romam captam.

Cur igitur et Camillus doleret, si haec post trecentos et quinquaginta fere annos eventura putaret? et ego doleam, si ad decem millia annorum gentem aliquam urbem nostram potituram putem? Quia tanta caritas patriae est, ut eam non sensu nostro, sed salute ipsius metiamur.

XXXVIII. 91. Itaque non deterret sapientem mors, quae propter incertos casus quotidie imminet, propter brevitatem vitae nunquam potest longe abesse, quo minus in omne tempus rei publicae suisque consulat, et posteritatem ipsam, cujus sensum habiturus non sit, ad se putet pertinere. Quare licet etiam mortalem esse animum judicantem aeterna moliri, non gloriae cupiditate, quam sensurus non sit, sed virtutis, quam necessario gloria, etiam si tu id non agas, consequatur. Natura vero se sic habet, ut, quo modo initium nobis rerum omnium ortus noster afferat, sic exitum mors. Ut nihil pertinuit ad nos ante ortum, sic nihil post mortem pertinebit. In quo quid potest esse mali, quum mors nec ad vivos pertineat, nec ad mortuos? Alteri nulli sunt; alteros non attinget.

92. Quam qui leviorem faciunt, somni simillimam volunt esse: quasi vero quisquam ita nonaginta annos velit vivere, ut, quum sexaginta

confecerit, reliquos dormiat. Ne sues quidem id velint, non modo ipse. Endymion vero, si fabulas audire volumus, ut, nescio quando, in Latmo obdormivit, qui est mons Cariae, nondum, opinor, est experrectus. Num igitur eum curare censes, quum Luna laboret? a qua consopitus putatur, ut eum dormientem oscularetur. Quid curet autem, qui ne sentit quidem? Habes somnum imaginem mortis, eamque quotidie induis. Et dubitas, quin sensus in morte nullus sit, quum in ejus simulacro videas esse nullum sensum?

XXXIX. 93. Pellantur ergo istae ineptiae paene aniles, ante tempus mori miserum esse. Quod tandem tempus? Naturaene? At ea quidem dedit usuram vitae, tamquam pecuniae, nulla praestituta die. Quid est igitur, quod querare, si repetit, quum vult? ea enim conditione acceperas. Iidem, si puer parvus occidit, aequo animo ferendum putant; si vero in cunis, ne querendum quidem. Atqui ab hoc acerbius exegit natura, quod dederat. Nondum gustaverat, inquit, vitae suavitatem; hic autem jam sperabat magna, quibus frui coeperat. At id quidem ipsum in ceteris rebus melius putatur, aliquam partem, quam nullam, attingere; cur in vita secus? Quamquam non male ait Callimachus, *multo saepius lacrimasse Priamum, quam Troilum.* Eorum autem, qui exacta aetate moriuntur, fortuna laudatur. 94. Cur? Nam, reor,

nullis, si vita longior daretur, posset esse jucundior. Nihil enim est profecto homini prudentia dulcius, quam, ut cetera auferat, affert certe senectus.

Quae vero aetas longa est? aut quid omnino homini longum? nonne

Módo pueros, modo ádolescentes, in cursu a tergo insequens,
Néc opinantes ássecuta est

senectus? sed quia ultra nihil habemus, hoc longum dicimus. Omnia ista, perinde ut cuique data sunt pro rata parte, ita aut longa, aut brevia dicuntur. Apud Hypanim fluvium, qui ab Europae parte in Pontum influit, Aristoteles ait, bestiolas quasdam nasci, quae unum diem vivant. Ex his igitur hora octava quae mortua est, provecta aetate mortua est; quae vero occidente sole, decrepita; eo magis, si etiam solstitiali die. Confer nostram longissimam aetatem cum aeternitate; in eadem propemodum brevitate, qua illae bestiolae, reperiemur.

XL. 95. Contemnamus igitur omnes ineptias, (quod enim levius huic levitati nomen imponam?) totamque vim bene vivendi in animi robore ac magnitudine, et in omnium rerum humanarum contemptione ac despicientia, et in omni virtute ponamus. Nam nunc quidem cogitationibus mollissimis effeminamur, ut, si ante mors adventet, quam Chaldaeorum promissa consecuti sumus, spoliati magnis quibusdam bonis, illusi, destitutique videamur. 96. Quod si

exspectando et desiderando pendemus animis, cruciamur, angimur; pro dii immortales! quam illud iter jucundum esse debet, quo confecto nulla reliqua cura, nulla sollicitudo futura sit!

Quam me delectat Theramenes! quam elato animo est! Etsi enim flemus, quum legimus, tamen non miserabiliter vir clarus emoritur. Qui quum, conjectus in carcerem triginta jussu tyrannorum, venenum ut sitiens obduxisset, reliquum sic e poculo ejecit, ut id resonaret; quo sonitu reddito, arridens, *Propino*, inquit, *hoc pulchro Critiae*, qui in eum fuerat taeterrimus. Graeci enim in conviviis solent nominare, cui poculum tradituri sint. Lusit vir egregius extremo spiritu, quum jam praecordiis conceptam mortem contineret; vereque ei, cui venenum praebiberat, mortem est eam auguratus, quae brevi consecuta est. 97. Quis hanc animi maximi aequitatem in ipsa morte laudaret, si mortem malum judicaret? Vadit enim in eundem carcerem atque in eundem paucis post annis scyphum Socrates, eodem scelere judicum, quo tyrannorum Theramenes. Quae est igitur ejus oratio, qua facit eum Plato usum apud judices, jam morte multatum?

XLI. "Magna me," inquit, "spes tenet, judices, bene mihi evenire, quod mittar ad mortem. Necesse est enim sit alterum de duobus: ut aut sensus omnino omnes mors auferat, aut in alium quendam locum ex his locis morte migretur.

Quamobrem, sive sensus exstinguitur, morsque ei somno similis est, qui nonnunquam etiam sine visis somniorum placatissimam quietem affert: dii boni! quid lucri est emori! aut quam multi dies reperiri possunt, qui tali nocti anteponantur? Cui si similis futura est perpetuitas omnis consequentis temporis, quis me beatior? 98. Sin vera sunt, quae dicuntur, migrationem esse mortem in eas oras, quas, qui e vita excesserunt, incolunt: id multo jam beatius est. Tene, quum ab iis, qui se judicum numero haberi volunt, evaseris, ad eos venire, qui vere judices appellentur, Minoem, Rhadamanthum, Aeacum, Triptolemum, convenireque eos, qui juste et cum fide vixerint! Haec peregrinatio mediocris vobis videri potest? Ut vero colloqui cum Orpheo, Musaeo, Homero, Hesiodo liceat, quanti tandem aestimatis? Equidem saepe emori, si fieri posset, vellem, ut ea, quae dico, mihi liceret invenire. Quanta delectatione autem afficerer, quum Palamedem, quum Ajacem, quum alios, judicio iniquo circumventos, convenirem! Tentarem etiam summi regis, qui maximas copias duxit ad Trojam, et Ulixi Sisyphique prudentiam, nec ob eam rem, quum haec exquirerem, sicut hic faciebam, capite damnarer. Ne vos quidem, judices, ii, qui me absolvistis, mortem timueritis. 99. Nec enim cuiquam bono mali quidquam evenire potest, nec vivo, nec mortuo: nec unquam ejus res a diis immortalibus negli-

gentur, nec mihi ipsi hoc accidit fortuito. Nec vero ego iis, a quibus accusatus aut a quibus condemnatus sum, habeo quod succenseam, nisi quod mihi nocere se crediderunt." Et haec quidem hoc modo. Nihil autem melius extremo: "Sed tempus est," inquit, "jam hinc abire me, ut moriar; vos, ut vitam agatis. Utrum autem sit melius, dii immortales sciunt; hominem quidem scire arbitror neminem."

XLII. Nae ego haud paullo hunc animum malim, quam eorum omnium fortunas, qui de hoc judicaverunt: etsi, quod praeter deos negat scire quemquam, id scit ipse, utrum sit melius; nam dixit ante; sed suum illud, nihil ut affirmet, tenet ad extremum. 100. Nos autem teneamus, ut nihil censeamus esse malum, quod sit a natura datum omnibus, intelligamusque, si mors malum sit, esse sempiternum malum. Nam vitae miserae mors finis esse videtur; mors si est misera, finis esse nullus potest.

Sed quid ego Socratem aut Theramenem, praestantes viros virtutis et sapientiae gloria, commemoro? quum Lacedaemonius quidam, cujus ne nomen quidem proditum est, mortem tanto opere contempserit, ut quum ad eam duceretur, damnatus ab Ephoris, et esset vultu hilari atque laeto, dixissetque ei quidam inimicus, *Contemnisne leges Lycurgi?* responderit, *Ego vero illi maximam gratiam habeo, qui me ea poena multaverit, quam sine mutuatione et sine*

versura possem dissolvere. O virum Sparta dignum! ut mihi quidem, qui tam magno animo fuerit, innocens damnatus esse videatur. 101. Tales innumerabiles nostra civitas tulit. Sed quid duces et principes nominem, quum legiones scribat Cato saepe alacres in eum locum profectas, unde redituras se non arbitrarentur? Pari animo Lacedaemonii in Thermopylis occiderunt, in quos Simonides:

Dic, hospes, Spartae, nos te hic vidisse jacentes,
Dum sanctis patriae legibus obsequimur.

Quid ille dux Leonidas dicit? *Pergite animo forti, Lacedaemonii; hodie apud inferos fortasse caenabimus.* Fuit haec gens fortis, dum Lycurgi leges vigebant. E quibus unus, quum Perses hostis in colloquio dixisset glorians, *Solem prae jaculorum multitudine et sagittarum non videbitis:*— *In umbra igitur,* inquit, *pugnabimus.* 102. Viros commemoro. Qualis tandem Lacaena? quae quum filium in praelium misisset, et interfectum audisset, *Idcirco,* inquit, *genueram, ut esset, qui pro patria morte non dubitaret occumbere.*

XLIII. Esto: fortes et duri Spartiatae; magnam habet vim rei publicae disciplina. Quid? Cyrenaeum Theodorum, philosophum non ignobilem, nonne miramur? cui quum Lysimachus rex crucem minaretur, *Istis, quaeso,* inquit, *ista horribilia minitare purpuratis tuis! Theodori quidem nihil interest, humine an sublime putescat.*

Cujus hoc dicto admoneor, ut aliquid etiam

de humatione et sepultura dicendum existimem: rem non difficilem, iis praesertim cognitis, quae de nihil sentiendo paullo ante dicta sunt. De qua Socrates quidem quid senserit, apparet in eo libro, in quo moritur, de quo jam tam multa diximus. 103. Quum enim de immortalitate animorum disputavisset, et jam moriendi tempus urgeret, rogatus a Critone, quemadmodum sepeliri vellet, *Multam vero*, inquit, *operam, amici, frustra consumpsi. Critoni enim nostro non persuasi, me hinc avolaturum neque mei quidquam relicturum. Verumtamen, Crito, si me assequi potueris aut sicubi nactus eris, ut tibi videbitur, sepelito. Sed, mihi crede, nemo me vestrum, quum hinc excessero, consequetur.*

Praeclare id quidem, qui et amico permiserit, et se ostenderit de hoc toto genere nihil laborare. 104. Durior Diogenes, et is quidem idem sentiens, sed, ut Cynicus, asperius, projici se jussit inhumatum. Tum amici, *Volucribusne et feris?* — *Minime vero*, inquit; *sed bacillum propter me, quo abigam, ponitote.* — *Qui id poteris?* illi; *non enim senties.* — *Quid igitur mihi ferarum laniatus oberit nihil sentienti?* Praeclare Anaxagoras, qui, quum Lampsaci moreretur, quaerentibus amicis, velletne Clazomenas in patriam, si quid accidisset, auferri, *Nihil necesse est*, inquit; *undique enim ad inferos tantundem viae est.* Totaque de ratione humationis unum tenendum est, — ad corpus illam pertinere, sive occiderit

animus, sive vigeat. In corpore autem perspicuum est, vel exstincto animo vel elapso, nullum residere sensum.

XLIV. 105. Sed plena errorum sunt omnia. Trahit Hectorem ad currum religatum Achilles; lacerari eum, et sentire, credo, putat. Ergo hic ulciscitur, ut quidem sibi videtur. At illa sicut acerbissimam rem maeret:

Vidi, videre quód me passa aegérrume,
Hectórem curru quádrijugo raptárier.

Quem Hectorem? aut quamdiu ille erit Hector? Melius Accius et aliquando sapiens Achilles:

Ímmo enimvero córpus Priamo réddidi, Hectorem ábstuli.

Non igitur Hectorem traxisti, sed corpus, quod fuerat Hectoris. 106. Ecce alius exoritur e terra, qui matrem dormire non sinat:

Máter, te appelló, quae curam sómno suspensám levas,
Néque te mei miserét: surge et sepelí natum! —

(Haec quum pressis et flebilibus modis, qui totis theatris maestitiam inferant, concinuntur, difficile est, non eos, qui inhumati sunt, miseros judicare:)

prius
Quám ferae volucrésque . . . . .

(Metuit, ne laceratis membris minus bene utatur; ne combustis, non extimescit:)

Neú reliquias sic meas siris, dénudatis óssibus,
Taétra sanie délibutas, foéde divexárier.

107. (Non intelligo, quid metuat, quum tam bonos septenarios fundat ad tibiam.)

Tenendum est igitur, nihil curandum esse post mortem, quum multi inimicos etiam mortuos poeniuntur. Exsecratur luculentis sane versibus apud Ennium Thyestes, primum ut naufragio pereat Atreus; durum hoc sane; talis enim interitus non est sine gravi sensu; illa inania:

Ípse summis sáxis fixus ásperis, evisceratus,
Látere pendens, sáxa spargens tábo, sanie et sánguine atro.

Non ipsa saxa magis sensu omni vacabunt, quam ille *latere pendens*, cui se hic cruciatum censet optare. Quam essent dura, si sentiret! nulla, sine sensu. Illud vero perquam inane:

Néque sepulcrum, quó recipiat, hábeat, portum córporis,
Úbi, remissa humána vita, córpus requiescát malis.

Vides quanto haec in errore versentur. Portum esse corporis, et requiescere in sepulcro putat mortuum. Magna culpa Pelopis, qui non erudierit filium nec docuerit, quatenus esset quidque curandum.

XLV. 108. Sed quid singulorum opiniones animadvertam, nationum varios errores perspicere quum liceat? Condiunt Aegyptii mortuos, et eos servant domi; Persae etiam cera circumlitos condunt, ut quam maxime permaneant diuturna corpora. Magorum mos est, non humare corpora suorum, nisi a feris sint ante laniata. In Hyrcania plebs publicos alit canes,

optimates domesticos; nobile autem genus canum illud scimus esse; sed pro sua quisque facultate parat, a quibus lanietur; eamque optimam illi esse censent sepulturam. Permulta alia colligit Chrysippus, ut est in omni historia curiosus; sed ita taetra sunt quaedam, ut ea fugiat et reformidet oratio. Totus igitur hic locus est contemnendus in nobis, non negligendus in nostris; ita tamen, ut mortuorum corpora nihil sentire vivi sentiamus. 109. Quantum autem consuetudini famaeque dandum sit, id curent vivi; sed ita, ut intelligant, nihil id ad mortuos pertinere.

Sed profecto mors tum aequissimo animo oppetitur, quum suis se laudibus vita occidens consolari potest. Nemo parum diu vixit, qui virtutis perfectae perfecto functus est munere. Multa mihi ipsi ad mortem tempestiva fuerunt: quae utinam potuissem obire! Nihil enim jam acquirebatur, cumulata erant officia vitae, cum fortuna bella restabant. Quare si ipsa ratio minus perficiet, ut mortem negligere possimus, at vita acta perficiat, ut satis superque vixisse videamur. Quamquam enim sensus abierit, tamen suis et propriis bonis laudis et gloriae, quamvis non sentiant, mortui non carent. Etsi enim nihil habet in se gloria, cur expetatur, tamen virtutem tamquam umbra sequitur.

XLVI. 110. Verum multitudinis judicium de bonis, si quando est, magis laudandum est,

quam illi ob eam rem beati. Non possum autem dicere, quoquo modo hoc accipietur, Lycurgum, Solonem, legum et publicae disciplinae carere gloria: Themistoclem, Epaminondam, bellicae virtutis. Ante enim Salaminam ipsam Neptunus obruet, quam Salaminii tropaei memoriam; priusque Boeotia Leuctra tollentur, quam pugnae Leuctricae gloria. Multo autem tardius fama deseret Curium, Fabricium, Calatinum, duo Scipiones, duo Africanos, Maximum, Marcellum, Paullum, Catonem, Laelium, innumerabiles alios: quorum similitudinem aliquam qui arripuerit, non eam fama populari, sed vera bonorum laude metiens, fidenti animo, si ita res feret, gradietur ad mortem, in qua aut summum bonum, aut nullum malum esse cognovimus. Secundis vero suis rebus volet etiam mori; non enim tam cumulus bonorum jucundus esse potest, quam molesta decessio. 111. Hanc sententiam significare videtur Laconis illa vox, qui, quum Rhodius Diagoras, Olympionices nobilis, uno die duo suos filios victores Olympiae vidisset, accessit ad senem et gratulatus, *Morere, Diagora*, inquit; *non enim in caelum adscensurus es.* Magna haec et nimium fortasse Graeci putant, vel tum potius putabant; isque, qui hoc Diagorae dixit, permagnum existimans, tres Olympionicas una e domo prodire, cunctari illum diutius in vita, fortunae objectum, inutile putabat ipsi.

Ego autem tibi quidem, quod satis esset, paucis verbis, ut mihi videbar, responderam. Concesseras enim, nullo in malo mortuos esse; sed ob eam causam contendi, ut plura dicerem, quod in desiderio et luctu haec est consolatio maxima. Nostrum enim et nostra causa susceptum dolorem modice ferre debemus, ne nosmet ipsos amare videamur. Illa suspicio intolerabili dolore cruciat, si opinamur eos, quibus orbati sumus, esse cum aliquo sensu in iis malis, quibus vulgo opinantur. Hanc excutere opinionem mihimet volui radicitus; eoque fui fortasse longior.

XLVII. 112. *A.* Tu longior? non mihi quidem. Prior enim pars orationis tuae faciebat, ut mori cuperem; posterior, ut modo non nollem, modo non laborarem; omni autem oratione illud certe perfectum est, ut mortem non ducerem in malis.

M. Num igitur etiam rhetorum epilogum desideramus? an hanc jam artem plane relinquimus? *A.* Tu vero istam ne reliqueris, quam semper ornasti, et quidem jure; illa enim te, verum si loqui volumus, ornaverat. Sed quinam est iste epilogus? aveo enim audire, quidquid est. 113. *M.* Deorum immortalium judicia solent in scholis proferre de morte; nec vero ea fingere ipsi, sed Herodoto auctore aliisque pluribus. Primum Argiae sacerdotis, Cleobis et Bito, filii praedicantur. Nota fabula est. Quum

enim illam ad sollenne et statum sacrificium curru vehi jus esset satis longe ab oppido ad fanum, morarenturque jumenta, tunc juvenes ii, quos modo nominavi, veste posita, corpora oleo perunxerunt, ad jugum accesserunt. Ita sacerdos advecta in fanum, quum currus esset ductus a filiis, precata a dea dicitur, ut illis praemium daret pro pietate quod maximum homini dari posset a deo; post epulatos cum matre adolescentes somno se dedisse, mane inventos esse mortuos. 114. Simili precatione Trophonius et Agamedes usi dicuntur: qui, quum Apollini Delphis templum exaedificavissent, venerantes deum petiverunt mercedem non parvam quidem operis et laboris sui, nihil certi, sed quod esset optimum homini. Quibus Apollo se id daturum ostendit post ejus diei diem tertium: qui ut illuxit, mortui sunt reperti. Judicavisse deum dicunt, et eum quidem deum, cui reliqui dii concessissent, ut praeter ceteros divinaret.

XLVIII. Affertur etiam de Sileno fabella quaedam, qui, quum a Mida captus esset, hoc ei muneris pro sua missione dedisse scribitur: docuisse regem, non nasci homini longe optimum esse; proximum autem, quam primum mori. 115. Qua est sententia in Cresphonte usus Euripides:

Nam nós decebat, coétus celebrantés, domum
Lugére, ubi esset áliquis in lucem éditus,
Humánae vitae vária reputantés mala;
At, qui labores mórte finissét graves,
Hunc ómni amicos laúde et laetitia éxsequi.

Simile quiddam est in Consolatione Crantoris: ait enim, Terinaeum quendam Elysium, quum graviter filii mortem maereret, venisse in psychomantium, quaerentem, quae fuisset tantae calamitatis causa; huic in tabellis tres hujusmodi versiculos datos:

Ignaris homines in vita mentibus errant:
Euthynous potitur, fatorum numine, leto.
Sic fuit utilius finiri ipsique, tibique.

116. His et talibus auctoribus usi, confirmant, causam rebus a diis immortalibus judicatam. Alcidamas quidem, rhetor antiquus in primis nobilis, scripsit etiam laudationem mortis, quae constat ex enumeratione humanorum malorum. Cui rationes eae, quae exquisitius a philosophis colliguntur, defuerunt, ubertas orationis non defuit.

Clarae vero mortes, pro patria oppetitae, non solum gloriosae rhetoribus, sed etiam beatae videri solent. Repetunt ab Erechtheo, cujus etiam filiae cupide mortem expetiverunt pro vita civium; Codrum, qui se in medios immisit hostes, veste famulari, ne posset agnosci, si esset ornatu regio, quod oraculum erat datum, si rex interfectus esset, victrices Athenas fore. Menoeceus non praetermittitur, qui item oraculo edito largitus est patriae suum sanguinem. Iphigenīa Aulide duci se immolandam jubet, *ut hostium [sanguis] eliciatur suo.* Veniunt inde ad propiora.

XLIX. Harmodius in ore, et Aristogito, Lacedaemonius Leonidas, Thebanus Epaminondas viget. Nostros non norunt; quos enumerare magnum est; ita sunt multi, quibus videmus optabiles mortes fuisse cum gloria.

117. Quae quum ita sint, magna tamen eloquentia est utendum, atque ita velut superiore e loco concionandum, ut homines mortem vel optare incipiant, vel certe timere desistant. Nam si supremus ille dies non exstinctionem, sed commutationem affert loci, quid optabilius? sin autem perimit ac delet omnino, quid melius, quam in mediis vitae laboribus obdormiscere, et ita conniventem somno consopiri sempiterno? Quod si fiat, melior Ennii, quam Solonis oratio. Hic enim noster,

Nemo me lacrumis decoret, inquit, *nec funera fletu*
Faxit!

At vero ille sapiens,

Mors mea ne careat lacrumis; linquamus amicis
Maerorem, ut celebrent funera cum gemitu.

118. Nos vero, si quid tale acciderit, ut a deo denuntiatum videatur, ut exeamus e vita, laeti et agentes gratias pareamus, emittique nos e custodia et levari vinclis arbitremur, ut aut in aeternam et plane in nostram domum remigremus, aut omni sensu molestiaque careamus; sin autem nihil denuntiabitur, eo tamen simus animo, ut horribilem illum diem aliis, nobis faustum putemus, nihilque in malis ducamus, quod

sit vel a diis immortalibus, vel a natura, parente omnium, constitutum. Nôn enim temere nec fortuito sati et creati sumus; sed profecto fuit quaedam vis, quae generi consuleret humano, nec id gigneret aut aleret, quod, quum exanclavisset omnes labores, tum incideret in mortis malum sempiternum. Portum potius paratum nobis et perfugium putemus. 119. Quo utinam velis passis pervehi liceat! Sin reflantibus ventis rejiciemur, tamen eodem paullo tardius referamur necesse est. Quod autem omnibus necesse est, idne miserum esse uni potest?— Habes epilogum, ne quid praetermissum aut relictum putes.

A. Ego vero; et quidem fecit etiam iste me epilogus firmiorem. *M.* Optime, inquam. Sed nunc quidem valetudini tribuamus aliquid; cras autem, et quot dies erimus in Tusculano, agamus haec, et ea potissimum, quae levationem habeant aegritudinum, formidinum, cupiditatum: qui omni e philosophia est fructus uberrimus.

M. TULLII CICERONIS

DE RE PUBLICA

LIBER VI.

SOMNIUM SCIPIONIS.

SOMNIUM SCIPIONIS.

Imitatione Platonis[1] Cicero de Re publica scribens, locum etiam de Eris Pamphyli reditu in vitam, qui, ut ait, rogo impositus revixisset, multaque de inferis secreta narrasset, non fabulosa, ut ille, assimilatione commentus est, sed sollertis somnii rationabili quadam imaginatione composuit, videlicet scite significans, haec quae de animae immortalitate dicerentur caeloque, [non] somniantium philosophorum esse commenta, nec fabulas incredibiles, quas Epicurei derident, sed prudentium conjecturas. Insinuat, Scipionem illum, qui, Karthagine subjugata, cognomen familiae peperit Africanum, huic Scipioni, Paulli filio, futuras a propinquis insidias et fatalis metae denuntiare curriculum, quod necessitate numerorum in vitae perfectae tempora coartetur; ponitque illum aetatis suae quinquagesimo ac sexto anno, duobus in se coëuntibus numeris, absolutam caelo animam, unde acceperat, redditurum, etc. — *Favonius Eulogius Comm. ad Somn. Scip.*

Nonnulli nostri, propter quoddam praeclarissimum loquendi genus, et propter nonnulla quae veraciter sensit,

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[1] *De Rep.*, X. xiii.

amantes Platonem, dicunt eum aliquid simile nobis etiam de mortuorum resurrectione sensisse. Quod quidem sic tangit in libris de Re publica Tullius, ut eum lusisse potius, quam id quod verum esset, affirmet dicere voluisse. Inducit enim hominem revixisse, et narrasse quaedam, quae Platonicis disputationibus congruebant. — *Augustinus C. D.* XXII. 28.

In hoc vel maxime operis similitudinem servavit imitatio, quod, quum Plato in voluminis (*de Rep.*) conclusione a quodam vitae reddito, quam reliquisse videbatur, indicari faciat qui sit exutarum corporibus status animarum, adjecta quadam sphaerarum vel siderum non otiosa descriptione, rerum facies non dissimilia significans a Tulliano Scipione per quietem sibi ingesta narratur. — *Macrobius in Somn. Scip.* I. 1.

Hunc ordinem Tullius non minore judicio reservans quam ingenio repertus est. Postquam in omni rei publicae otio ac negotio palmam justitiae disputando dedit, sacras immortalium animarum sedes, et caelestium arcana regionum in ipso consummati operis fastigio locavit; indicans quo his perveniendum vel potius revertendum sit, qui rem publicam cum prudentia, justitia, fortitudine, ac moderatione tractaverint. Sed ille Platonicus secretorum relator Er quidam nomine fuit, natione Pamphylus, miles officio; qui, quum, vulneribus in proelio acceptis vitam effudisse visus, duodecimo die demum inter ceteros una peremptos ultimo esset honorandus igne, subito seu recepta anima, seu retenta, quidquid emensis inter utramque vitam diebus egerat videratve, tamquam publicum professus indicium, humano

genereri enuntiavit. Hanc fabulam Cicero licet ab indoctis, quasi ipse veri conscius, doleat irrisam, exemplum tamen stolidae reprehensionis vitans, excitari narraturum, quam reviviscere, maluit. — *Idem ibidem.*

Ac prius quam somnii verba consulamus, enodandum nobis est, a quo genere hominum Tullius memoret vel irrisam Platonis fabulam, vel, ne sibi idem eveniat, non vereri. Nec enim his verbis vult imperitum vulgus intelligi, sed genus hominum veri ignarum sub peritiae ostentatione: quippe quos et legisse talia, et ad reprehendendum animatos constaret. Dicemus igitur et quos in tantum philosophum referat quandam censurae exercuisse levitatem, quisve eorum etiam scriptam reliquerit accusationem; *etc.* Epicureorum tota factio, aequo semper errore a vero devia, et illa existimans ridenda quae nesciat, sacrum volumen et augustissima irrisit naturae seria. Colotes vero, inter Epicuri auditores famosior et loquacitate notabilior, etiam in librum retulit quae de hoc amarius reprehendit. Sed cetera, quae injuria notavit, siquidem ad somnium, de quo hic procedit sermo, non attinent, hoc loco nobis omittenda sunt: illam calumniam persequemur, quae, nisi supplodatur, manebit Ciceroni cum Platone communis. Ait, a philosopho fabulam non oportuisse confingi: quoniam nullum figmenti genus veri professoribus conveniret. Cur enim, inquit, si rerum caelestium notionem, si habitum nos animarum docere voluisti, non simplici et absoluta hoc insinuatione curatum est, sed quaesita persona casusque excogitata novitas, et composita advocati scena figmenti, ipsam quaerendi veri januam mendacio polluerunt? Haec quoniam,

quum de Platonico Ere jactantur, etiam quietem Africani nostri somniantis incusant, resistamus urgenti, et frustra arguens refellatur, *etc.* — *Idem*, *cap.* II.

Scipionem haec occasio ad narrandum somnium provocavit, quod longo tempore se testatus est silentio condidisse. Quum enim Laelius quereretur, nullas Nasicae statuas in publico in interfecti tyranni remunerationem locatas, respondit Scipio post alia in haec verba: — "Sed quamquam sapientibus conscientia ipsa factorum egregiorum amplissimum virtutis est praemium; tamen illa divina virtus non statuas plumbo inhaerentes, nec triumphos arescentibus laureis, sed stabiliora quaedam et viridiora praemiorum genera desiderat." "Quae tandem ista sunt?" inquit Laelius. Tum Scipio, "Patimini me," inquit, "quoniam tertium diem jam feriati sumus," — et cetera, quibus ad narrationem somnii venit, docens illa esse stabiliora et viridiora praemiorum genera, quae ipse vidisset in caelo bonis rerum publicarum servata rectoribus. — *Idem*, *cap.* IV.

SOMNIUM.

I. Quum in Africam venissem M.'Manilio consuli ad quartam legionem tribunus, ut scitis, militum, nihil mihi potius fuit, quam ut Masinissam convenirem, regem familiae nostrae justis de causis amicissimum. Ad quem ut veni, complexus me senex collacrimavit, aliquantoque post suspexit in caelum, et, "Grates," inquit, "tibi ago, summe Sol, vobisque reliqui caelites, quod, ante quam ex hac vita migro, conspicio in meo regno et his tectis P. Cornelium Scipionem, cujus ego nomine ipso recreor; ita nunquam ex animo meo discedit illius optimi atque invictissimi viri memoria." Deinde ego illum de suo regno, ille me de nostra re publica percontatus est; multisque verbis ultro citroque habitis ille nobis consumptus est dies.

Post autem, regio apparatu accepti, sermonem in multam noctem produximus, quum senex nihil nisi de Africano loqueretur, omniaque ejus non facta solum sed etiam dicta meminisset. Deinde, ut cubitum discessimus, me, et de via et

qui ad multam noctem vigilassem, artior, quam solebat, somnus complexus est. Hic mihi (credo equidem ex hoc, quod eramus locuti: fit enim fere ut cogitationes sermonesque nostri pariant aliquid in somno tale, quale de Homero scribit Ennius, de quo videlicet saepissime vigilans solebat cogitare et loqui) Africanus se ostendit, ea forma, quae mihi ex imagine ejus, quam ex ipso, erat notior. Quem ut agnovi, equidem cohorrui. Sed ille, "Ades," inquit, "animo, et omitte timorem, Scipio, et, quae dicam, trade memoriae.

II. "Videsne illam urbem, quae, parere populo Romano coacta per me, renovat pristina bella, nec potest quiescere? (ostendebat autem Karthaginem de excelso, et pleno stellarum, illustri, et claro quodam loco,) ad quam tu oppugnandam nunc venis paene miles? Hanc hoc biennio consul evertes, eritque cognomen id tibi per te partum, quod habes adhuc a nobis hereditarium. Quum autem Karthaginem deleveris, triumphum egeris, censorque fueris, et obieris legatus Aegyptum, Syriam, Asiam, Graeciam, deligere iterum consul absens, bellumque maximum conficies, Numantiam exscindes. Sed quum eris curru in Capitolium invectus, offendes rem publicam perturbatam consiliis nepotis mei. Hic tu, Africane, ostendas oportebit patriae lumen animi, ingenii, consiliique tui. Sed ejus temporis ancipitem video quasi fatorum viam. Nam quum aetas tua septenos octies solis anfractus reditus-

que converterit, duoque hi numeri, quorum uterque plenus, alter altera de causa, habetur, circuitu naturali summam tibi fatalem confecerint, in te unum atque in tuum nomen se tota convertet civitas; te senatus, te omnes boni, te socii, te Latini intuebuntur; tu eris unus, in quo nitatur civitatis salus; ac, ne multa, dictator rem publicam constituas oportet, si impias propinquorum manus effugeris."

Hic quum exclamasset Laelius, ingemuissentque ceteri vehementius, leniter arridens Scipio, "Quaeso," inquit, "ne me e somno excitetis et rumpatis visum. Audite cetera."

III. "Sed quo sis, Africane, alacrior ad tutandum rem publicam, sic habeto: omnibus, qui patriam conservarint, adjuverint, auxerint, certum esse in caelo ac definitum locum, ubi beati aevo sempiterno fruantur. Nihil est enim illi principi deo, qui omnem hunc mundum regit, quod quidem in terris fiat, acceptius, quam concilia coetusque hominum jure sociati, quae civitates appellantur. Harum rectores et conservatores, hinc profecti, huc revertuntur."

Hic ego, etsi eram perterritus non tam metu mortis, quam insidiarum a meis, quaesivi tamen, viveretne ipse et Paullus pater et alii, quos nos exstinctos arbitraremur. "Immo vero," inquit, "ii vivunt, qui ex corporum vinculis, tamquam e carcere, evolaverunt: vestra vero quae dicitur vita, mors est. Quin tu adspicis ad te venien-

tem Paullum patrem?" Quem ubi vidi, equidem vim lacrimarum profudi; ille autem me complexus atque osculans flere prohibebat.

Atque ego, ut primum, fletu represso, loqui posse coepi, "Quaeso," inquam, "pater sanctissime atque optime, quoniam haec est vita, ut Africanum audio dicere, quid moror in terris? quin huc ad vos venire propero?" "Non est ita," inquit ille. "Nisi enim deus is, cujus hoc templum est omne quod conspicis, istis te corporis custodiis liberaverit, huc tibi aditus patere non potest. Homines enim sunt hac lege generati, qui tuerentur illum globum, quem in hoc templo medium vides, quae terra dicitur; hisque animus datus est ex illis sempiternis ignibus, quae sidera et stellas vocatis, quae, globosae et rotundae, divinis animatae mentibus, circulos suos orbesque conficiunt celeritate mirabili. Quare et tibi, Publi, et piis omnibus retinendus est animus in custodia corporis, nec injussu ejus, a quo ille est vobis datus, ex hominum vita migrandum est, ne munus humanum assignatum a deo defugisse videamini. Sed sic, Scipio, ut avus hic tuus, ut ego, qui te genui, justitiam cole et pietatem: quae quum sit magna in parentibus et propinquis, tum in patria maxima est. Ea vita via est in caelum, et in hunc coetum eorum, qui jam vixerunt, et corpore laxati illum incolunt locum quem vides," (erat autem is splendidissimo candore inter flammas circulus elucens,) "quem

vos, ut a Graiis accepistis, orbem lacteum nuncupatis": ex quo omnia mihi contemplanti praeclara cetera et mirabilia videbantur. Erant autem eae stellae, quas nunquam ex hoc loco vidimus, et eae magnitudines omnium, quas esse nunquam suspicati sumus; ex quibus erat illa minima, quae ultima a caelo, citima terris, luce lucebat aliena. Stellarum autem globi terrae magnitudinem facile vincebant. Jam ipsa terra ita mihi parva visa est, ut me imperii nostri, quo quasi punctum ejus attingimus, poeniteret.

IV. Quam quum magis intuerer, "Quaeso," inquit Africanus, "quousque humi defixa tua mens erit? Nonne adspicis, quae in templa veneris? Novem tibi orbibus, vel potius globis, connexa sunt omnia: quorum unus est caelestis, extimus, qui reliquos omnes complectitur, summus ipse deus, arcens et continens ceteros, — in quo infixi sunt illi, qui volvuntur, stellarum cursus sempiterni; cui subjecti sunt septem, qui versantur retro, contrario motu atque caelum; ex quibus unum globum possidet illa, quam in terris Saturniam nominant; deinde est hominum generi prosperus et salutaris ille fulgor, qui dicitur Jovis; tum rutilus horribilisque terris, quem Martium dicitis; deinde subter mediam fere regionem Sol obtinet, dux et princeps et moderator luminum reliquorum, mens mundi et temperatio, tanta magnitudine, ut cuncta sua

luce collustret et compleat; hunc, ut comites, consequuntur Veneris alter, alter Mercurii cursus; in infimoque orbe Luna, radiis solis accensa, convertitur. Infra autem jam nihil est, nisi mortale et caducum, praeter animos generi hominum munere deorum datos: supra Lunam sunt aeterna omnia. Nam ea, quae est media et nona, Tellus, neque movetur, et infima est, et in eam feruntur omnia nutu suo pondera."

V. Quae quum intuerer stupens, ut me recepi, "Quis hic," inquam, "quis est, qui complet aures meas tantus et tam dulcis sonus?" "Hic est," inquit, "ille, qui, intervallis conjunctus imparibus, sed tamen, pro rata parte, ratione distinctis, impulsu et motu ipsorum orbium conficitur; qui, acuta cum gravibus temperans, varios aequabiliter concentus efficit. Nec enim silentio tanti motus incitari possunt; et natura fert, ut extrema ex altera parte graviter, ex altera autem acute sonent. Quam ob causam summus ille caeli stellifer cursus, cujus conversio est concitatior, acuto et excitato movetur sono, gravissimo autem hic lunaris atque infimus. Nam terra, nona, immobilis manens, ima sede semper haeret, complexa medium mundi locum. Illi autem octo cursus, in quibus eadem vis est duorum, Mercurii et Veneris, septem efficiunt distinctos intervallis sonos: qui numerus rerum omnium fere nodus est. Quod docti homines nervis imitati atque cantibus, aperuere sibi reditum

in hunc locum: sicut alii, qui praestantibus ingeniis in vita humana divina studia coluerunt. Hoc sonitu oppletae aures hominum obsurduerunt: nec est ullus hebetior sensus in vobis: sicut, ubi Nilus ad illa, quae Catadupa nominantur, praecipitat ex altissimis montibus, ea gens, quae illum locum accolit, propter magnitudinem sonitūs, sensu audiendi caret. Hic vero tantus est totius mundi incitatissima conversione sonitus, ut eum aures hominum capere non possint, sicut intueri solem nequitis adversum, ejusque radiis acies vestra sensusque vincitur."

Haec ego admirans, referebam tamen oculos ad terram identidem. VI. Tum Africanus, "Sentio," inquit, "te sedem etiam nunc hominum ac domum contemplari: quae si tibi parva, (ut est,) ita videtur, haec caelestia semper spectato, illa humana contemnito. Tu enim quam celebritatem sermonis hominum, aut quam expetendam gloriam consequi potes? Vides, habitari in terra raris et angustis in locis, et in ipsis quasi maculis, ubi habitatur, vastas solitudines interjectas: hosque, qui incolunt terram, non modo interruptos ita esse, ut nihil inter ipsos ab aliis ad alios manare possit, sed partim obliquos, partim aversos, partim etiam adversos stare vobis: a quibus exspectare gloriam certe nullam potestis. Cernis autem eandem terram quasi quibusdam redimitam et circumdatam cingulis; e quibus duos, maxime inter se diversos, et caeli verticibus ipsis

ex utraque parte subnixos, obriguisse pruina vides; medium autem illum et maximum solis ardore torreri. Duo sunt habitabiles; quorum australis ille, (in quo qui insistunt, adversa vobis urgent vestigia,) nihil ad vestrum genus. Hic autem alter subjectus aquiloni, quem incolitis, cerne quam tenui vos parte contingat. Omnis enim terra, quae colitur a vobis, angusta verticibus, lateribus latior, parva quaedam insula est, circumfusa illo mari, quod Atlanticum, quod magnum, quem Oceanum appellatis in terris: qui tamen, tanto nomine, quam sit parvus, vides. Ex his ipsis cultis notisque terris, num aut tuum, aut cujusquam nostrum nomen, vel Caucasum hunc, quem cernis, transscendere potuit, vel illum Gangem transnatare? Quis in reliquis orientis aut obeuntis solis ultimis aut aquílonis austrive partibus tuum nomen audiet? quibus amputatis, cernis profecto, quantis in angustiis vestra se gloria dilatari velit. Ipsi autem, qui de vobis loquuntur, quam diu loquentur?

VII. "Quin etiam, si cupiat proles illa futurorum hominum deinceps laudes unius cujusque nostrum a patribus acceptas posteris prodere, tamen propter eluviones exustionesque terrarum, quas accidere tempore certo necesse est, non modo aeternam, sed ne diuturnam quidem gloriam assequi possumus. Quid autem interest, ab iis, qui postea nascentur, sermonem fore de te, quum ab iis nullus fuerit, qui ante nati sunt?

qui nec pauciores, et certe meliores fuerunt viri: quum praesertim apud eos ipsos, a quibus audiri nomen nostrum potest, nemo unius anni memoriam consequi possit. Homines enim populariter annum tantummodo solis, id est, unius astri, reditu metiuntur: quum autem ad idem, unde semel profecta sunt, cuncta astra redierint, eandemque totius caeli descriptionem longis intervallis retulerint, tum ille vere vertens annus appellari potest: in quo vix dicere audeo, quam multa saecula hominum teneantur. Namque, ut olim deficere sol hominibus exstinguique visus est, quum Romuli animus haec ipsa in templa penetravit, ita, quandoque eadem parte sol eodemque tempore iterum defecerit, tum, signis omnibus ad idem principium stellisque revocatis, expletum annum habeto. Hujus quidem anni nondum vigesimam partem scito esse conversam.

"Quocirca, si reditum in hunc locum desperaveris, in quo omnia sunt magnis et praestantibus viris; quanti tandem est ista hominum gloria, quae pertinere vix ad unius anni partem exiguam potest? Igitur alte spectare si voles, atque hanc sedem et aeternam domum contueri; neque te sermonibus vulgi dederis, nec in praemiis humanis spem posueris rerum tuarum: suis te, oportet, illecebris ipsa virtus trahat ad verum decus. Quid de te alii loquantur, ipsi videant; sed loquentur tamen. Sermo autem omnis ille et an-

gustiis cingitur iis regionum, quas vides, nec unquam de ullo perennis fuit, et obruitur hominum interitu, et oblivione posteritatis exstinguitur."

VIII. Quae quum dixisset, "Ego vero," inquam, "O Africane, siquidem bene meritis de patria quasi limes ad caeli aditum patet, quamquam a pueritia vestigiis ingressus patriis et tuis, decori vestro non defui, nunc tamen, tanto praemio proposito, enitar multo vigilantius." Et ille, "Tu vero enitere, et sic habeto, non esse te mortalem, sed corpus hoc. Nec enim tu es, quem forma ista declarat; sed mens cujusque, is est quisque, non ea figura, quae digito demonstrari potest. Deum te igitur scito esse: siquidem deus est, qui viget, qui sentit, qui meminit, qui providet, qui tam regit et moderatur et movet id corpus, cui praepositus est, quam hunc mundum ille princeps deus; et ut mundum ex quadam parte mortalem ipse deus aeternus, sic fragile corpus animus sempiternus movet. Nam quod semper movetur, aeternum est; quod autem motum affert alicui, quodque ipsum agitatur aliunde, quando finem habet motus, vivendi finem habeat necesse est. Solum igitur quod sese movet, quia nunquam deseritur a se, nunquam ne moveri quidem desinit. Quin etiam ceteris, quae moventur, hic fons, hoc principium est movendi. Principio autem nulla est origo: nam ex principio oriuntur omnia; ipsum autem nulla

ex re: nec enim id esset principium, quod gigneretur aliunde: quod si nunquam oritur, ne occidit quidem unquam. Nam principium exstinctum nec ipsum ab alio renascetur, nec ex se aliud creabit: siquidem necesse est a principio oriri omnia. Ita fit, ut motus principium ex eo sit, quod ipsum a se movetur: id autem nec nasci potest, nec mori: vel concidat omne caelum, omnisque natura consistat necesse est, nec vim ullam nanciscatur, quae a primo impulsu moveatur.

IX. "Quum pateat igitur, aeternum id esse quod a se ipso moveatur, quis est, qui hanc naturam animis esse tributam neget? Inanimum est enim omne, quod pulsu agitatur externo: quod autem animal est, id motu cietur interiore et suo. Nam haec est natura propria animi atque vis. Quae si est una ex omnibus, quae sese moveat, neque nata est certe, et aeterna est. Hanc tu exerce in optimis rebus; sunt autem optimae, curae de salute patriae: quibus agitatus et exercitatus animus velocius in hanc sedem et domum suam pervolabit. Idque ocius faciet, si jam tum, quum erit inclusus in corpore, eminebit foras, et ea quae extra erunt contemplans, quam maxime se a corpore abstrahet. Nam eorum animi, qui se corporis voluptatibus dediderunt, earumque se quasi ministros praebuerunt, impulsuque libidinum voluptatibus obedi-

entium, deorum et hominum jura violaverunt, corporibus elapsi circum terram ipsam volutantur; nec hunc in locum, nisi multis exagitati saeculis, revertuntur."

Ille discessit; ego somno solutus sum.

M. TULLII CICERONIS

CATO MAJOR,

SIVE

DE SENECTUTE.

CAP. XXI.-XXIII.

CATO MAJOR.

CAP. XXI.-XXIII.

XXI. Equidem non video, cur, quid ipse sentiam de morte, non audeam vobis dicere: quod eo melius mihi cernere videor, quo ab ea propius absum. Ego vestros patres, P. Scipio, tuque, C. Laeli, viros clarissimos mihique amicissimos, vivere arbitror, et eam quidem vitam, quae est sola vita nominanda. Nam, dum sumus in his inclusi compagibus corporis, munere quodam necessitatis et gravi opere perfungimur: est enim animus caelestis ex altissimo domicilio depressus et quasi demersus in terram, locum divinae naturae aeternitatique contrarium. Sed credo, deos immortales sparsisse animos in corpora humana, ut essent, qui terras tuerentur, quique caelestium ordinem contemplantes, imitarentur eum vitae modo atque constantia. Nec me solum ratio ac disputatio impulit, ut ita crederem, sed nobilitas etiam summorum philosophorum et auctoritas. Audiebam Pythagoram Pythagoreosque, incolas paene nostros, qui essent Italici philosophi quondam nominati, nun-

quam dubitasse, quin ex universa mente divina delibatos animos haberemus; demonstrabantur mihi praeterea, quae Socrates supremo vitae die de immortalitate animorum disseruisset, is, qui esset omnium sapientissimus oraculo Apollinis judicatus. Quid multa? sic mihi persuasi, sic sentio: quum tanta celeritas animorum sit, tanta memoria praeteritorum, futurorumque prudentia, tot artes tantae scientiae, tot inventa; non posse eam naturam, quae res eas contineat, esse mortalem: quumque semper agitetur animus, nec principium motus habeat, quia se ipse moveat; ne finem quidem habiturum esse motus, quia nunquam se ipse sit relicturus: et, quum simplex animi natura esset, neque haberet in se quidquam admixtum dispar sui atque dissimile, non posse eum dividi; quod si non possit, non posse interire: magnoque esse argumento, homines scire pleraque ante quam nati sint, quod jam pueri, quum artes difficiles discant, ita celeriter res innumerabiles arripiant, ut eas non tum primum accipere videantur, sed reminisci et recordari. Haec Platonis fere.

XXII. Apud Xenophontem autem moriens Cyrus major haec dicit:

"Nolite arbitrari, O mihi carissimi filii, me, quum a vobis discessero, nusquam aut nullum fore. Nec enim, dum eram vobiscum, animum meum videbatis: sed eum esse in hoc corpore ex iis rebus, quas gerebam, intelligebatis. Eun-

dem igitur esse creditote, etiam si nullum videbitis. Nec vero clarorum virorum post mortem honores permanerent, si nihil eorum ipsorum animi efficerent, quo diutius memoriam sui teneremus. Mihi quidem nunquam persuaderi potuit, animos, dum in corporibus essent mortalibus, vivere; quum exissent ex iis, emori: nec vero, tum animum esse insipientem, quum ex insipienti corpore evasisset; sed quum omni admixtione corporis liberatus, purus et integer esse coepisset, tum esse sapientem. Atque etiam, quum hominis natura morte dissolvitur, ceterarum rerum perspicuum est quo quaeque discedant; abeunt enim illuc omnia, unde orta sunt: animus autem solus nec, quum adest, nec, quum discedit, apparet. Jam vero videtis, nihil esse morti tam simile, quam somnum. Atqui dormientium animi maxime declarant divinitatem suam: multa enim, quum remissi et liberi sunt, futura prospiciunt. Ex quo intelligitur, quales futuri sint, quum se plane corporis vinculis relaxaverint. Quare, si haec ita sunt, sic me colitote ut deum: sin una est interiturus animus cum corpore, vos tamen, deos verentes, qui hanc omnem pulchritudinem tuentur et regunt, memoriam nostri pie inviolateque servabitis."

XXIII. Cyrus quidem haec moriens. Nos, si placet, nostra videamus. Nemo unquam mihi, Scipio, persuadebit, aut patrem tuum Paullum, aut duos avos, Paullum et Africanum, aut Afri-

cani patrem aut patruum, aut multos praestantes viros, quos enumerare non est necesse, tanta esse conatos, quae ad posteritatis memoriam pertinerent, nisi animo cernerent, posteritatem ad se pertinere. An censes (ut de me ipso aliquid more senum glorier) me tantos labores diurnos nocturnosque domi militiaeque suscepturum fuisse, si iisdem finibus gloriam meam, quibus vitam, essem terminaturus? Nonne melius multo fuisset, otiosam aetatem, et quietam, sine ullo labore et contentione traducere? Sed, nescio quomodo, animus erigens se posteritatem ita semper prospiciebat, quasi, quum excessisset e vita, tum denique victurus esset. Quod quidem ni ita se haberet, ut animi immortales essent, haud optimi cujusque animus maxime ad immortalitatem gloriae niteretur. Quid? quod sapientissimus quisque aequissimo animo moritur, stultissimus iniquissimo, nonne vobis videtur animus is, qui plus cernat et longius, videre se ad meliora proficisci: ille autem, cujus obtusior sit acies, non videre? Equidem efferor studio patres vestros, quos colui et dilexi, videndi: neque vero eos solum convenire aveo, quos ipse cognovi, sed illos etiam, de quibus audivi, et legi, et ipse conscripsi. Quo quidem me proficiscentem haud sane quis facile retraxerit, neque tamquam Peliam recoxerit. Quod si quis deus mihi largiatur, ut ex hac aetate repuerascam et in cunis vagiam, valde recusem. Nec vero velim,

quasi decurso spatio, ad carceres a calce revocari. Quid enim habet vita commodi? quid non potius laboris? Sed habeat sane; habet certe tamen aut satietatem, aut modum. Non lubet enim mihi deplorare vitam, quod multi, et ii docti, saepe fecerunt; neque me vixisse poenitet, quoniam ita vixi, ut non frustra me natum existimem; et ex vita ita discedo, tamquam ex hospitio, non tamquam ex domo. Commorandi enim natura deversorium nobis, non habitandi dedit. O praeclarum diem, quum ad illud divinum animorum concilium coetumque proficiscar, quumque ex hac turba et colluvione discedam! Proficiscar enim non ad eos solum viros, de quibus ante dixi; verum etiam ad Catonem meum, quo nemo vir melior natus est, nemo pietate praestantior! cujus a me corpus crematum est; (quod contra decuit ab illo meum;) animus vero non me deserens, sed respectans, in ea profecto loca discessit, quo mihi ipsi cernebat esse veniendum. Quem ego meum casum fortiter ferre visus sum: non quo aequo animo ferrem; sed me ipse consolabar, existimans, non longinquum inter nos digressum et discessum fore. His mihi rebus, Scipio, (id enim te cum Laelio admirari solere dixisti,) levis est senectus, nec solum non molesta, sed etiam jucunda. Quod si in hoc erro, quod animos hominum immortales esse credam, lubenter erro; nec mihi hunc errorem, quo delector, dum vivo, extorqueri volo: sin

mortuus, ut quidam minuti philosophi censent, nihil sentiam, non vereor, ne hunc errorem meum mortui philosophi irrideant. Quod si non sumus immortales futuri, tamen exstingui homini suo tempore optabile est. Nam habet natura, ut aliarum omnium rerum, sic vivendi modum. Senectus autem aetatis est peractio, tamquam fabulae: cujus defatigationem fugere debemus, praesertim adjuncta satietate.

M. TULLII CICERONIS

LAELIUS,

SIVE

DE AMICITIA.

CAP. III., IV.

LAELIUS.

CAP. III., IV.

III. Ego, si Scipionis desiderio me moveri negem, quam id recte faciam, viderint sapientes; sed certe mentiar. Moveor enim tali amico or batus, qualis, ut arbitror, nemo unquam erit; ut confirmare possum, nemo certe fuit. Sed non egeo medicina; me ipse consolor, et maxime illo solatio, quod eo errore careo, quo, amicorum decessu, plerique angi solent. Nihil enim mali accidisse Scipioni puto; mihi accidit, si quid accidit: suis autem incommodis graviter angi non amicum, sed se ipsum amantis est. Cum illo vero quis neget actum esse praeclare? Nisi enim, quod ille minime putabat, immortalitatem optare vellet, quid non est adeptus, quod homini fas esset optare? qui summam spem civium, quam de eo jam puero habuerant, continuo adolescens incredibili virtute superavit; qui consulatum petiit nunquam, factus est consul bis; primum ante tempus; iterum sibi suo tempore, rei publicae paene sero; qui, duabus urbibus

eversis inimicissimis huic imperio, non modo praesentia, verum etiam futura bella delevit. Quid dicam de moribus facillimis? de pietate in matrem? liberalitate in sorores? bonitate in suos? justitia in omnes? Nota sunt vobis. Quam autem civitati carus fuerit, maerore funeris indicatum est. Quid igitur hunc paucorum annorum accessio juvare potuisset? Senectus enim, quamvis non sit gravis, ut memini Catonem anno ante quam mortuus est, mecum et cum Scipione disserere, tamen aufert eam viriditatem, in qua etiamnum erat Scipio. Quamobrem vita quidem talis fuit, vel fortuna, vel gloria, ut nihil posset accedere: moriendi autem sensum celeritas abstulit; quo de genere mortis difficile dictu est; quid homines suspicentur, videtis. Hoc tamen vere licet dicere, P. Scipioni, ex multis diebus, quos in vita celeberrimos laetissimosque viderit, illum diem clarissimum fuisse, quum, senatu dimisso, domum reductus ad vesperum est a patribus conscriptis, populo Romano, sociis et Latinis, pridie quam excessit e vita: ut ex tam alto dignitatis gradu ad superos videatur deos potius, quam ad inferos pervenisse.

IV. Neque enim assentior iis, qui haec nuper disserere coeperunt, cum corporibus simul animos interire, atque omnia morte deleri. Plus apud me antiquorum auctoritas valet, vel nostro-

rum majorum, qui mortuis tam religiosa jura tri buerunt; quod non fecissent profecto, si nihil ad eos pertinere arbitrarentur: vel eorum, qui in hac terra fuerunt, Magnamque Graeciam, — quae nunc quidem deleta est, tunc florebat, — institutis et praeceptis suis erudierunt: vel ejus, qui Apollinis oraculo sapientissimus est judicatus, qui non tum hoc tum illud, ut in plerisque, sed idem semper, animos hominum esse divinos, iisque, quum e corpore excessissent, reditum in caelum patere, optimoque et justissimo cuique expeditissimum. Quod item Scipioni videbatur, qui quidem, quasi praesagiret, perpaucis ante mortem diebus, quum et Philus et Manilius adessent, et alii plures, tuque etiam, Scaevola, mecum venisses, triduum disseruit de re publica: cujus disputationis fuit extremum fere de immortalitate animorum, quae se in quiete per visum ex Africano audisse dicebat. Id si ita est, ut optimi cujusque animus in morte facillime evolet, tamquam e custodia vinclisque corporis; cui censemus cursum ad deos faciliorem fuisse, quam Scipioni? Quocirca, maerere hoc ejus eventu, vereor, ne invidi magis quam amici sit. Sin autem illa veriora, ut idem interitus sit animorum et corporum, nec ullus sensus maneat; ut nihil boni est in morte, sic certe nihil mali. Sensu enim amisso, fit idem, quasi natus non esset omnino; quem tamen esse natum et

nos gaudemus, et haec civitas, dum erit, laetabitur. Quamobrem cum illo quidem, ut supra dixi, actum optime est: mecum incommodius, quem fuerat aequius, ut prius introieram, sic prius exire de vita.

NOTES.

ABBREVIATIONS.

A. & S.	denotes	the Latin Grammar of Andrews and Stoddard.
B.	"	Beck's Syntax of the Latin Language.
M.	"	Madvig's Latin Grammar, tr. by Woods.
Z.	"	Zumpt's Latin Grammar, tr. by Schmitz.

The titles of other works referred to are written in full.

NOTES.

TUSCULAN DISPUTATIONS.

BOOK FIRST.

THE Tusculan Disputations of Cicero consist of five books: the first, *De contemnenda morte;* the second, *De tolerando dolore;* the third, *De aegritudine lenienda;* the fourth, *De reliquis animi perturbationibus;* and the fifth supporting the thesis, *Virtutem ad beate vivendum se ipsa esse contentam.* The work is a series of discussions upon these subjects, represented as having been held, on five successive days, in the Tusculan villa of Cicero, soon after M. Junius Brutus — to whom it is addressed — had departed for the government of Gallia (B. C. 46). It was given to the world early in B. C. 44, A. U. C. 709, the sixty-third year of Cicero's age.

I. 1. *Defensionum laboribus.* Although Cicero in several instances performed, with distinguished success, the part of an accuser, in by far the greater part of his orations he appeared in the more popular character of a defender of the accused; and it is in this character that he prefers to allude to himself. Kühner cites *De Offic.* II. xiv. 49: (*Judiciorum*) *ratio duplex est. Nam ex accusatione et defensione constat: quarum etsi* *laudabilior est defensio* *tamen accusatio probata persaepe est.* Cf. Quintil. *Inst. Orat.* XII. vii. 1.

Essem liberatus. A. & S. § 263. 5, Rem. 2. — B. § 170. — Z. § 578.

Aliquando: at length; like *tandem*, by which it is often strengthened.

Brute. M. Junius Brutus, who, in the same year in which the *Tusculanae Disputationes* were published, took part in the assassination of Cæsar. He was a man of extensive knowledge and great fondness for study, of some reputation as an orator, and the author of several philosophical treatises. To him Cicero dedicated his *Orator*, *De Finibus*, *Paradoxa*, and *De Natura Deorum*, as well as this work, and gave his name to the dialogue *De Claris Oratoribus*.

Remissa temporibus: Discontinued in consequence of the circumstances of the times (Zeitumstände). Cicero refers not only to the civil war between Cæsar and Pompey, but also to the whole time in which he was himself occupied in public affairs. The plural *tempora* often signifies the circumstances — especially the difficulties or necessities — of the times. I follow Orelli and Kühner in considering *temporibus* as an ablative of cause, equivalent to *propter tempora.* Klotz and Moser, following Wolf, take it as a dative.

Et, quum . . . . contineretur: And since the method and system of training of all the sciences which relate to the right way of living, are embraced, etc. *Ratio* and *disciplina* here signify the *method* and *system* of the sciences, with reference to their operation upon the mind as means of culture and training. We have a similar use of *ratio* in *De Offic.* I. ii. 12: *Omnis enim, quae a r a t i o n e suscipitur de aliqua re institutio*, etc.; which Prof. Thacher translates, "*all teaching* (literally, *every kind of instruction*) *which is m e t h o d i c a l l y undertaken.*" Cf. *Pro Archia*, i. 1: *rationem horum studiorum*, etc. — "*Ratio* respondet Graeco vocabulo μέθοδος, h. e. via, qua artes traduntur vel discuntur. *Disciplina* est artis vel doctrinae alicujus σύστημα." Kühner. — Allied to this use of *ratio* to signify *the method of teaching*, is its use to denote *that which is methodically learned, systematic theoretical knowledge;* of which a good example is found in the oration *pro Archia*, i. 1: *aut si hujusce rei r a t i o aliqua ab optimarum artium studiis ac disciplina*

profecta, etc., where we have also an example of *artes* denoting, as in our passage, *sciences, branches of knowledge.*

Quae .... pertinerent. "The subjunctive is used in all subordinate propositions (whether relative or connected by conjunctions), which are added to complete an idea expressed by an infinitive, or by a proposition standing in the subjunctive, or by an accusative with an infinitive, the contents of which subordinate proposition are asserted by the speaker not simply as an actual fact, but only as a constituent part of the idea stated in the infinitive or subjunctive." M. § 369. A. & S. § 266.

Quum .... contineretur. The subjunctive with *quum causale.* A. & S. § 263. 5. — B § 169. — Z. § 577. Notice, further, both in *pertinerent* and in *contineretur*, Cicero's use of the subjunctive, to denote, as Moser says, "quid ipse cogitaverit, quum hoc consilium caperet." We have also here an interesting example of the use of the *imperfect* in a general proposition expressing what is true *in all times*, where in English we should use the *present*. By thus making the tenses of these two verbs dependent upon that of *putavi*, Cicero represents the idea contained in the clause *quum .... contineretur* as one which occurred to his mind *at the time in which he resolved* to write upon philosophical subjects; so that the clause *quum .... contineretur* has this force: Since, as it then occurred to my mind, — as I was then thinking, — etc. The same principles apply to *posset* below: *non quia .... posset:* not because *I thought* philosophy cannot, etc. Our English *imperfect potential* is adequate to express this idea without any periphrase: translate the passage, *not that philosophy might not be learned*, etc. In the clause *quae philosophia dicitur*, the indicative is used because these words are introduced simply as an explanation, and may be omitted without prejudice to the leading idea. For the gender of the relative, see Z. § 372; B. § 9. n. 2; A. & S. § 206. (10).

Quae quidem digna statuissent: Those at least which they had deemed worthy, etc. The subjunctive in a relative proposition, to limit something that is stated in general terms to a certain defined class. See M. § 364. Obs. 2.

Elaborarent. B. § 160. — A. & S. § 264. 9. Kühner states the distinction between *laborare* and *elaborare* thus: "*Laborare* est in re aliqua studiose atque enixe agenda tractandaque versari, notione adjuncta vel molestiae, vel difficultatis, vel frustrationis, vel curae sollicitudinisve; *elaborare* contra est *e labore* in aliqua re collocato quasi *emergere* et vel ad speratum fructum, vel ad propositum finem pervenire, omninoque laborando aliquid efficere: hinc semper ponitur, ubi non anxia, sed liberior quaedam agendi ratio commemoratur." Ellendt — on *Brutus* vii. 26: *haec est a Graecis elaborata dicendi vis atque copia* — says that all the examples of the use of these two verbs agree in this, "ut *elaborare* dicatur, cum ad effectum labore consequendum spectetur, *laborare* de quovis labore, corporis, animi, valetudinis, ut πονεῖν et ἐκπονεῖν, quorum illud cognatum est τῷ πάσχειν."

2. *Quid loquar?* "The subjunctive is used in inquiries as to what is to be done, when it is intended to indicate that something will *not* be done." M. § 353. See B. § 138.

Jam: moreover (vollends). See Hand's Tursellinus, Vol. III. p. 148. (28).

Ut sit .... comparanda. A. & S. § 262. Rem. 1. — B. § 141.

3. *Quum .... sit.* "*Quum* has the subjunctive, when it expresses a kind of comparison between the contents of the leading proposition and the subordinate, especially a contrast (*while on the other hand, whereas, although*)." M. § 358. Obs. 3.

Siquidem: since, inasmuch as. No doubt is expressed of the fact. See Z. § 346.

Homerus. Various dates are assigned to Homer's age, from 1184 to 684 B. C. Mr. Grote puts the date of the Iliad and Odyssey between 850 and 776 B. C.

Hesiodus. Most modern critics assume that Hesiod lived about a century later than Homer.

Archilochus. One of the earliest Ionian lyric poets, and a writer of satiric iambics. He flourished, according to Bode, about 714 - 676 B. C.

Annis fere DX. The precise date, according to Cicero, *Brut.* xviii. 72, is A. U. C. 514.

Livius (*Andronicus*). The earliest Roman author, as far as poetical literature is concerned.

Ennius. The father of Roman epic poetry, and distinguished also as a dramatist; born 239 B. C.

Plautus. The most celebrated comic poet of Rome, born about 254 B. C., died 184.

Naevius. A Roman epic and dramatic poet, born probably between 274 and 264 B. C.

Qui fuit major natu quam Plautus et Naevius. This passage has given commentators no little difficulty. The position of *qui* would seem to make it necessary that it should be referred to *Ennius* as its antecedent; but the fact is, that Ennius was not older than Plautus and Nævius, but younger than either. If, then, we retain the reading *qui fuit* .... *Naevius*, we must either suppose, with Davis, that Cicero has made here a σφάλμα μνημονικόν, or we must, like Orelli, Klotz, and Moser, refer the relative to *Livius* as its antecedent. The explanation given by Davis — that Cicero in this passage made a mistake in regard to his facts — is rightly rejected by most scholars as altogether improbable, particularly since, in his *Brutus*, xviii., he points out and censures the same mistake in the annalist Accius which is here charged upon himself. The other alternative, — to refer the *qui* to *Livius*, — is rejected by Kühner, because, in the first place, he says, such is the nature of the relative pronoun that it ought to be referred to the noun next preceding, and, in the second place, an addition such as is contained in the clause *qui fuit* .... *Naevius* is feeble and inappropriate, especially in this place, where there is no discussion about the *ratio temporum*, but a mere passing allusion is made to the age of Livius. He thinks, therefore, that the passage was first written on the margin of a MS. by some commentator, to define more precisely the age of Livius, and that it afterwards crept into the text; and he encloses these words in brackets in his edition. Some other eminent editors take the same view of the subject; and accordingly Wolf omits altogether the words

et Naevius, and brackets the rest, and Schütz and Tregder omit the sentence entirely. Nobbe retains the whole clause, but punctuates as follows: *Livius f. dedit,* (*C. C., C. f., M. T., consulibus, a. a. n. Ennium: qui f. m. n. q. Plautus,*) *et Naevius;* thus making the grammatical construction of *Naevius* the same as that of *Livius*. I see no sufficient reason, however, for changing the reading given by the MSS. The separation of *qui* from its antecedent *Livius* is not without precedents in other passages in Cicero (Billerbeck cites *Tusc.* I. xxxv. 86, *in Verr.* III. xxxiii., xxxvi., lxxxiii. sq., *de N. D.* I. xxiii. 65); nor, granting it to be an inaccuracy in style, is it at all incredible that Cicero should have been guilty of some inadvertency in composition. The *parenthetical* nature of the clause *C. Claudio, C. f., M. T. c. a. a. n. Ennium,* the whole of which is introduced simply to mark the *time* when Livius exhibited his first play, makes the irregular position of *qui*, as it appears to me, a very natural one. Nor is there any difficulty in justifying the allusion of Cicero, in this place, to the comparative ages of Livius, Nævius, and Plautus. The three were nearly contemporaries, Livius exhibiting his first play when Plautus was about fourteen years old, and at least five years before the first drama of Nævius was enacted. There appears to have been in Cicero's age some dispute in regard to the time when the first play of Livius was brought forward, and Accius is censured by Cicero, in the passage in *Brutus* before alluded to, for assigning a date previous to which plays had been already exhibited by both Plautus and Nævius. Cicero may have thought it necessary, then, to mention the fact that Livius was older than these two dramatists, in order to make clear the point so essential to his argument, that Livius was the first Roman who could properly be called a poet.

II. *Vel .... vel.* "*Vel .... vel* denotes a distinction, in which, however, both members may be connected (*partly .... partly*), or with which it is indifferent (with reference to what is asserted) which member is chosen, or which properly re-

lates only to a *difference of expression.*" M. § 436. See also Z. § 339; B. § 236 and 237.

Originibus. The *Origines* of M. Porcius Cato Censorius, an historical work containing a history of the Roman kings, of the origin of the Italian towns, and of the first and second Punic wars; the narrative of events was continued also to the year of Cato's death, B. C. 149.

Solitos esse .... virtutibus. Mr. Macaulay combines the information given by ancient writers, in regard to these old Roman ballads, (which were much ruder than he seems to suppose,) in the Preface to his "Lays of Ancient Rome," q. v.

Huic generi: to this class, i. e. to poets.

Oratio Catonis. Supposed to be the oration against Servius Galba, who was defended by the Fulvii.

M. Nobiliori. M. Fulvius Nobilior, who conquered the Ætolians. Cf. *Orat. pro Archia*, xi., *Brut.* xx.

Quod .... duxisset. Quod, in this subordinate clause denoting a reason, is followed by the subjunctive, because the reason is given according to the views of another party (Cato), who is represented as the agent in the proposition (*in qua objecit*, etc.) upon which this depends. M. § 357. a.

Autem. This word is frequently used by Cicero to introduce an explanatory parenthesis; as, *infra*, iii. 6: *fieri autem potest*, etc. Tischer. — In such cases, however, the clause introduced by *autem* is not a mere subordinate to the preceding clause, but it adds a new thought, and contains an independent proposition. Kühner points out the resemblance between this Latin particle and the Greek δέ. *Autem = Now.*

Si qui. An elegant expression for *ii qui.* F. A. Wolf.

Extiterunt: stepped forth; *made their appearance* (auftraten: F. A. Wolf).

4. *Fabio.* C. Fabius Pictor, who painted the temple of Salus, which was dedicated B. C. 302. This painting, which must have been on the walls of the temple, was probably a representation of the battle which Bubulus had gained over the Samnites. It is the earliest Roman work of art of this kind of which we have any record.

Si .... datum esset. The pluperf. subj. is used in the protasis of a hypothetical sentence, where the conception is conveyed with the suggestion that it did not exist in fact. Z. § 524.

Quod pingeret. "*Quod* (but not *quia*) is put with verbs [or phrases] which signify praise, blame, complaint, surprise, with a subjunctive following, where we state both the reason and an assertion by another party that the fact is so." M. § 357. a, in fin. This clause is also an essential part of a proposition standing in the subjunctive.

Multos .... futuros fuisse. Z. § 593. n. Notice how much more lively the expression is made by this use of the fut. part. with *fuisse*, than it would have been with the simple pluperf. subj. *fuissent*. *Futuros fuisse* means, not simply *would have been*, but *would have been ready to come forward.*

Polycletos et Parrhasios. Polycletus was one of the most celebrated statuaries of Greece; a sculptor, an architect, and an artist in toreutic. Parrhasius was one of the most distinguished Greek painters.

Honos alit artes, etc. The lines of Martial, Epigr. VIII. lvi. 5 sq., have been quoted in illustration of this passage:

Sint Maecenates, non deerunt, Flacce, Marones;
Virgiliumque tibi vel tua rura dabunt.

So too Valerius Maximus II. 6. 5: *Virtutis uberrimum alimentum est honos.* Seneca, *Epist.* 102: *Antiquus poëta ait: Laus alit artes.* Cf. *Orat. pro Archia*, xi. in init.

Jacentque .... improbantur. A similar sentiment has been cited from Plato, Lib. VIII *De Rep.*: Ἀσκεῖται δὴ τὸ ἀεὶ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον.

Summam eruditionem .... in .... cantibus. "Ita ut ἀμούσους vocarent *indoctos*, et *musices* nomine omnem doctrinam liberalem complecterentur. Aristophanes, *Equit.* 188 sq.:

Ἀλλ', ὦ 'γάθ', οὐδὲ μουσικὴν ἐπίσταμαι,
Πλὴν γραμμάτων, καὶ ταῦτα μέντοι κακὰ κακῶς."

See Plato, *Rep.* II. xvii.

Igitur. On the position of this word, see Z. § 357.

Et Epaminondas .... Themistoclesque. "*Et .... que* are

only found as a loose way of connecting two propositions. Vid. *De Finn.* V. 22."—M. § 435. Obs. 1. Cf. *Brut.* § 302.

Annis. Z. § 476. Ernesti, Kühner, and some other editors, on the authority of several MSS., read *annos.*

Quum .... recusaret. "Imperfectum significat, Themistoclem eodem temporis puncto, quo lyram *recusabat*, indoctiorem habitum esse, uti vidit Orellius." Kühner. Ernesti and F. A. Wolf read *recusasset.*

Indoctior. See B. 85, n.

Id. A *constructio ad sententiam.* By *id* is to be understood *music*, the idea of which is implied in *musici.* Cf. *De Nat. Deorum*, I. xxxi. 88: *non vestro more, sed dialecticorum, (q u a e funditus gens vestra non novit,)* etc.

5. *Nihil.* Often used of persons, in the sense of *nemo*, particularly with a comparative. Terence, *Eun.* V. viii. 21 sq.: *Nihil est Thaide hac tua dignius quod ametur.* Nepos, *Alcib.* I.: *nihil eo fuisse excellentius vel in vitiis vel in virtutibus.* Cicero *ad Famm.* IV. 4, *Tuscul.* III. x. 22. *Brutus*, xxxix. 144: *nihil erat Crasso copiosius.* Liv. III. 14. 5. *Quidquam* is in like manner used for persons, in the sense of *quisquam.* *Brutus*, xl. 148: *noli existimare his duobus quidquam fuisse praestantius.* So *quid* for *quis*, *Catul.* ix. 11; *quantum* for *quot* or *quotquot*, Ter. *Heaut.* IV. iv. 6; *Catul.* iii. 2, x. 10.

III. *Galbam.* Servius Sulpicius Galba, consul B. C. 144. See Cicero's *Brutus*, xxi.–xxiv.

Africanum. P. Cornelius Scipio Africanus Minor, consul B. C. 147, but younger than Galba. See *Brutus*, xxi.

Laelium. C. Laelius, surnamed Sapiens, consul B. C. 140; the intimate friend of Africanus the Younger. See *Brutus*, xxi.–xxiv.

Iis. Wolf, Orelli, Klotz, and Moser read *his;* Tregder, Kühner, and Tischer, *iis.*—*Iis anteibat:* Z. § 387.—B. § 36.

Catonem. See *supra*, ii. 3.

Lepidum. M. Lepidus Porcina, consul B. C. 138. See *Brutus*, xxvii.

Carbonem Caius Carbo, consul B. C. 121. See *Brutus*, xxvii., xxxiii.

Gracchos. The brothers, Tiberius Sempronius and Caius Sempronius. *Aut, or rather.* See Hand's *Tursel.* I. p. 537 sq.

Cederetur. A. & S. § 262, Rem. 1.—B. § 141.

Lumen litterarum. Cf. *Orat. pro Archia*, vi. 14.

Illustranda et excitanda. "Elegans verborum delectus! Philosophia, quae *jacuit*, *excitatur*, quae *nullum* habuit *lumen* litterarum, *illustratur*." Kühner. For a similar opposition of *excitare* with *jacere*, see *De Amicit.* xvi

Ut .... prosimus. A. & S. § 262.

Si possumus. See B. § 129, n.

6. *Libri Latini .... non satis eruditis.* Cicero refers to some Roman Epicureans who had written books on philosophy.

Ab optimis illis quidem viris, sed: By men who were excellent, certainly, but .... The demonstrative *illis* used redundantly with *quidem*. "When the particle *quidem* stands with a concessive signification (indeed, certainly), with a predicate (verb or *adjective*), with *sed* following, it is in the best writers not connected immediately with the verb or adjective, but a pronoun is inserted before *quidem*, which corresponds to the word of which the predicate is conceded, namely, *equidem* (for *ego quidem* *), *nos quidem*, *tu quidem*, *vos quidem*, *ille* (more rarely *is*) *quidem*." M. § 489. b. Cf. Z. § 744. So *ipse quidem*, *Brutus*, ix. 35: *Tum fuit Lysias, ipse quidem in causis forensibus non versatus, sed egregie subtilis scriptor atque elegans.* The formula *ille quidem .... sed* occurs with particular frequency in the *Brutus*; so *ille quidem .... verumtamen*, lxviii. 239, lxi. 220. *Optimis* is here used ironically; as *bonus* in the *Andria* of Terence, III. v. 10, V. ii. 5.

Ut recte quis sentiat .... eloqui non possit. Philostratus, in his *Lives of the Sophists*, describes one as γνῶναι μὲν περιττός, ἑρμηνεῦσαι δὲ ἀπέριττος. Davis.—*Quis = one.* It is here the shorter form of the indefinite pronoun, without the characteristic prefix *ali*. It is used where an indefinite subject or object is to be designated very slightly and without emphasis. Z. § 136, § 708.—M. § 493. a.

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* See *infra*, xvi. 38, note on *equidem*.

Et id.... polite eloqui non possit. *Et* is here elegantly used in the sense of *et tamen*. So Tacitus, *Hist.* II. xx.: *speciosis et irritis nominibus.*

Qui.... possit. See note on i. 1: *quae.... pertinerent.*

Cum suis. "H. e. sui similibus." "Mit Gleichgesinnten."

Oratoriae laudis. So Kühner, Klotz, Tregder, and others. Orelli and Moser, *oratoriae laudi.*

Attulimus. Scil. *populo Romano.*

Illa manabant. "*Illa* referendum est ad *aliquid*, in quo inest notio numeri pluralis (*aliqua, nonnulla*)." Kühner.

IV. 7. *Aristoteles.* Cf. ad rem *De Orat.* III. xxxv. 141. Quintilian, *Inst. Orat.* III. 1.

Scientia: "multifaria doctrina."

Copia: "*flumen* orationis aureum."

Dicere.... jungere. These infinitives depend each upon *docere*. *Etiam* is to be taken with *dicere*.

Prudentiam = *philosophiam*. "*Pr. c. eloq. jungere* = prudentiae eloquentiam adjungere."

Nec.... et: both not.... and. M. § 458. c. Z. § 338 in fin. Like *οὔτε.... τέ* in Greek.

Quae.... posset. For an explanation of the *tense* of this verb, see note on i. 1, *pertinerent* and *contineretur*.

Nos studiose dedimus. Thus most recent editors read, although the MSS. generally, and many editors, read *nos studioso operam dedimus.*

Scholas = *disputationes philosophicae*. "Ceterum hae disputationes, quas Tullius *scholas* appellat, differunt ab iis, quae proprio nomine *disputationum* vocantur, quales sunt Academicae, de Finibus, de N. D., de Divinatione. In *scholis* unus est, qui velit doceri, alter, qui doceat; auditoris partes eae sunt, ut parce obloquatur, neque alio consilio, nisi ut alteri facultatem praebeat suam explicandi sententiam; in *disputationibus* variarum disciplinarum philosophi inducuntur ita disputantes, ut suae quisque sectae sententiam defendat."

Auderemus. We should expect here the *present* tense instead of the imperfect; but, as Moser remarks, Cicero very

often, as in this instance, accommodates his expressions, not to the *idea* of the sentence, but to the *form* of the proposition; and thus he makes here the perfect *dedimus* control the tense of *auderemus*. Very numerous examples of this construction might be cited.

Tuum post discessum. The departure of Brutus into Gallia Cisalpina, of which province he was made governor by Cæsar, A. U. C. 707.

Tusculano. Cicero's favorite villa at Tusculum. This was "his chosen spot for retirement and study. Here, though too far removed from Rome to be himself an object of observation, his porticos opened upon the full view of his beloved city, from which he could never long bear to take off his eyes. From the hill on which this villa stood the spectator surveyed a wide and various prospect, rich at once in natural beauty and historic associations. The plain at his feet was the battle-field of the Roman kings and of the infant commonwealth; it was strown with the marble sepulchres of patricians and consulars; across it stretched the long, straight lines of the military ways which transported the ensigns of conquest to Parthia and Arabia. On the right, over meadow and woodland, lucid with rivulets, he beheld the white turrets of Tibur, Æsulæ, Præneste, strung like a row of pearls on the bosom of the Sabine mountains; on the left, the glistening waves of Alba, sunk in their green crater, the towering cone of the Latian Jupiter, the oaks of Aricia and the pines of Laurentum, and the sea, bearing sails of every nation to the strand of Ostia. Before him lay outspread the mighty city, mistress of the world, gleaming in the sun with its panoply of roofs, and flashing brightness into the blue vault above it. The ancient city presented few towers, spires, or domes, such as now arrest the eye from a distant eminence; but the hills within its walls were more distinctly marked, and the statues of its gods exalted on pillars, or soaring above the peaks of its innumerable temples, seemed an army of immortals arrayed in defence of their eternal abodes. From the bank of

Lake Regillus to the gates of Tusculum the acclivity was studded with the pleasure-houses of the noblest families of Rome. The pages of Cicero commemorate the villas of Balbus, of Brutus, of Julius Cæsar; of Catulus, Metellus, Crassus, and Pompeius; of Gabinius, Lucullus, Lentulus, and Varro. Accordingly, the retreat of the literary statesman gazed upon the centre of his dearest interests, and was surrounded by the haunts of his friends and rivals. It was here that, at a later period, when his fortunes were re-established, he composed some of the most abstract of his philosophical speculations; but even these, too, partook of the air of the city and the tone of practical life; the interlocutors of his dialogue were the same men whom he had just left behind at Rome, or whom he might encounter among the shady walks around him; the subject of their conversations never wandered so far from their daily concerns as not to admit of constant application to the times and illustration from them." — Merivale's *History of the Romans under the Empire*, Vol. I. pp. 366 - 369.

Quid....possem. Z. § 552. — B. § 152. — A. & S. § 265.

Declamitabam: Declamitare means *to speak for the sake of practice.* Cf. *Brut.* xc.

Ponere: to propose a subject; like the Greek τιθέναι.

Quis. See note on iii. 6.

Ad id: Ad aliquid disputare dicitur, certis rebus vel quaestionibus propositis disserere, et secundum eas certa via ac ratione instituere sermonem vel disputationem. — Hand's *Tursellinus*, Vol. I. p. 110.

Quasi agatur. "The subjunctive is used in all propositions annexed by particles of comparison, in which something is stated that does not actually exist, but is only assumed for the sake of comparison (*as if;* hypothetical propositions of comparison). In English the *imperfect* and *pluperfect* are employed in such propositions, in order to express what is merely assumed; but in Latin the subordinate is regulated by the leading proposition, and has the imperfect or pluper-

fect only when the leading proposition belongs to past time." M. § 349, and Obs.

V. 9. *A.....M.* These letters are wanting in almost all the MSS., and were evidently inserted by some editors to mark the parts of the two interlocutors in the dialogue. *A.* is variously taken to denote *Auditor*, *Adolescens*, *Atticus*, and *Aulus*: *M.* as signifying *Magister* and *Marcus*. Consider *A.* as standing for *Auditor*, *M.* for *Magister*.

Malum .... esse mors: Muretus cites the words of Iphigenia in Euripides:

μαίνεται δ' ὃς εὔχεται
θανεῖν· κακῶς ζῆν κρεῖσσον ἢ θανεῖν καλῶς.

Malum, and *miserum*, below, have the force of substantives.

Necesse est.... miseros esse. Z. § 625.

10. *Num te illa terrent.* "Sometimes a direct question is put after *dic* or *quaero*, where an indirect one might have been employed." M. § 356, Obs. 3.

Mento .... Tantalus. A trochaic tetrameter catalectic. Some editors read *enectus Tantalus siti.*

Sisyphu'. The final *s* is elided. See A. & S. § 305. 2. Cicero, in the *Orator*, xlviii. 161, says: *Quin etiam, quod jam subrusticum videtur, olim autem politius, eorum verborum, quorum eaedem erant postremae duae litterae quae sunt in* optumus, *postremam litteram detrahebant, nisi vocalis insequebatur. Ita non erat offensio in versibus, quam nunc fugiunt poëtae novi. Ita enim loquebamur:* Qui est omnibu' princeps, *non*, omnibus princeps; *et*, Vita illa dignu' locoque, *non*, dignus. — Kühner compares with this verse of an old poet the lines in the *Odyssey*, xi. 593 – 600, and remarks that the words *saxum sudans nitendo* correspond well with the Greek λᾶαν ἄνω ὤθεσκε ποτὶ λόφον, and represent vividly the wearisome labor of Sisyphus.

Hilum. This word is the root of *nihilum* (= ne hilum) and *nihil*. It is mostly used with a negation; e. g. Lucret. iii. 843: *Nil igitur mors est, ad nos neque pertinet hilum.* Ib. iii. 221, 785; v. 1408. Enn. apud Varron. iv. *L. L.* xxii.

It is sometimes, however, found without a negation. See Freund.

Crassus .... M. Antonius. The most distinguished orators of their age. Crassus born B. C. 140, Antonius 143. Cf. *Brut.* xxxvi. - xl., xliii., xliv., liii.

Corona. The ring of spectators. So used by Cicero, *passim.* Cf. *Orat. pro Mil.* 1. *De Nat. Deor.* II. i. 1.

VI. *Ista: those things you mention; iste* being used of that which is referred to the person addressed, and hence called the demonstrative pronoun of the second person. (B. § 103. Z. § 127. M. § 486.) Notice, also, the propriety of the use of the demonstrative of the *first* person in the next sentence; *haec, these things* of which I am speaking. The Latin derives often a peculiar force and liveliness from the signification of its demonstratives. Thus, in the first oration against Catilina, vii. 16: *Quid? Quod adventu tuo* ista *subsellia vacuefacta sunt, quod omnes consulares, qui tibi persaepe ad caedem constituti fuerunt, simul atque assedisti, partem* istam *subselliorum nudam atque inanem reliquerunt,* etc. *Ista* subsellia: those benches *where you took your seat,—which you polluted by your presence.* Again, in the *Brutus,* xi.: *Ut enim tu nunc de Coriolano, sic Clitarchus, sic Stratocles de Themistocle finxit. Nam quem Thucydides .... tantum mortuum scripsit et in Attica clam humatum, ... hunc* isti *aiunt, quum taurum immolavisset, excepisse sanguinem patera, et eo poto mortuum concidisse. Isti,* these historians *of your school, — whom you resemble* or *imitate;* Atticus in this passage sportively ranking Cicero with the not particularly veracious historians Clitarchus and Stratocles. In the dramatic writers, also, we find many beautiful illustrations of the distinction between *hic, iste,* and *ille,* in passages where the whole point consists in the peculiar force of these pronouns.

Male narras: i. e. You say something I do not like to hear. Cic. *ad Att.* xvi. 14: *male narras de Nepotis filio.* Terence, *Andria,* V. vi. 6: *narras probe.* F. A. Wolf renders: Du sprichst nicht gut. Ei, das ist mir nicht lieb!

Possem, si .... dicerem. Notice this use of the imperfect subjunctive. Z. § 524.

Ista. M. § 486, in fin. See *infra*, xi. 22, note on *apud istos.*

11. *Quis enim non: For who* could *not* be eloquent? The *enim* implies an ellipsis; as, *infra* xiii. 30, xxxi. 76, xxxii. 78. Supply here *Facile credo:* I readily believe you; for, etc.

Philosophorum. Kühner calls attention to the elegance of the position of this word at the end of the sentence, whereby it is made more emphatic, and the opposition to *poëtarum et pictorum* more strongly denoted.

Quis est enim. The particles *enim*, *autem*, and *igitur*, which usually occupy the second place in a sentence, are often found in the *third* place after *est* or *sunt*, when the sentence is commenced by the interrogative *quis*, *quae*, *quid.* Kühner, note on xxvii. 66, q. v.

Tam excors, quem ista moveant. Tam with an adjective, explained and the idea completed by a relative clause which takes the subjunctive. Z. § 556. B § 154. M. § 364.

Ne sunt quidem .... ulli: There are also no persons, etc. *Ne .... quidem* sometimes signifies "*also not* (as little as the preceding or as something else); *Postero die Curio milites in acie collocat.* Ne *Varus* quidem *dubitat copias producere.* (Caesar, *B. C.* II. 33.)" M. § 457. So, *Brutus*, liv. 199, *Illud, quod populo non probatur, ne intelligenti quidem auditori probari potest.* The most frequent use of *ne .... quidem*, as is very well known, is to "give prominence to the object of negation, with the force of *not even.*"

Quia nulli sunt. An elegant construction, in the sense of *quia non sunt.* In the comic writers, the use of *nullus* for *non* is very frequent; e. g. Terence, *Eun.* II. i. 10: *tametsi nullus moneas* (i. e. *nullus monitor sis*). *Hec.* I. ii. 4, *nullus dixeris. Andr.* II. ii. 33.

12. *Jam.* "Attende ad vim particulae *jam*, qua ἐνεργητικός ex antecedentibus transitus et non exspectata ab altero

conclusio significatur. Sic Graece ἤδη. Cf. Xen. *Symp.* v. 5. See Hartung's *Greek Part.* I. p. 239 sqq." — Kühner.

Mallem .... quam: I would rather you had feared Cerberus, than said, etc. *Mallem*, Z. § 528, n. 2. M. § 350. b, Obs. 1. *Metueres*, Z. § 624. M. § 372. b, Obs. 2. *Diceres*, Z. § 560. n.

Ista. Notice here, besides the peculiar force of the demonstrative of the second person, the use of a *plural* pronoun, to refer, not only to what actually precedes, but also to other things like the antecedent (*haec et talia*).

Quid dicis igitur? See note on *quis est enim*, *supra*, vi. 11.

M. Crassum. M. Licinius Crassus, surnamed *Dives*, who with Cæsar and Pompey formed the first Triumvirate. He was distinguished for his immense wealth.

Qui .... dimiserit: sit orbatus: careat. For these subjunctives see M. § 366; Z. § 564; B. § 158; A. & S. § 264. 8.

Illas. Z. § 701. B. § 102. A. & S. § 207, Rem. 24.

Dimiserit. On this very rare use of *dimittere* in the sense of *to abandon*, Moser cites Cic. *Orat. pro Caecin.* 26. 75, *patrimonium unius incommodo d i m i t t i t u r: jus amitti non potest sine magno incommodo civitatis.*

Cn. Pompeium: Cnæus Pompeius Magnus, the Triumvir.

Sint enim oportet. "Exspectes: *sint enim necesse est;* sed *oportet* optime sese habet h. l.; significat enim *ratio postulat, ut, qui mortui sint, esse statuamus.* Cf. *Pro Rosc. Am.* xxii. 62; *De Orat.* i. 6, 20." — Kühner. When *oportet* signifies *duty*, it always has the accusative with the infinitive. For its construction see M. § 373, Obs. 1; Z. § 625; B. § 202. n.; A. & S. § 273. 4.

Etiam: As yet.

13. *Commemini.* Moser remarks this word is seldom used by Cicero. He cites, however, *De Orat.* I. 53. 227; III. 22. 85. In this word, as in *cogitare*, *comminisci*, and others, *com* has the force of *secum*. *Commeminisse* = secum apud animum suum meminisse.

Commemini .... me miserum. "Constat verba *existimandi* et *declarandi* respuere solere verbum substantivum *esse* cum

participio vel adjectivo conjunctum, ut mox: *miserrimum puto* vii. 13: *miseros putas illos?*" Kühner.

Velim. The wish is modestly expressed by the subjunctive. M. § 350. b, Obs. 1.

VII. *Immo: On the contrary.* This word, allied with the superlative *imus*, means literally *on the under side*, *on the other side*, *on the reverse*,—*e contrario.* It hence acquires its meaning, in answers conveying a correction, of "no, on the other hand," "no indeed," "much rather." Some grammarians have considered it as sometimes an *affirmative* particle, to be translated by "yes indeed," "by all means"; but in all the passages where such a meaning has been assigned it, its primary *corrective* force can be easily distinguished. The answer may convey an assent to the proposition of the preceding speaker, but *immo* always, in such cases, introduces some *stronger* expression, and thus, even then, *denies* the weaker expression which precedes. "This increase," says Zumpt (Gr. § 277), "may be sometimes expressed in English by '*nay*,' or '*nay even*.' But this does not justify the assertion that *immo* is an affirmative adverb." In consequence of the derivation of this word, some grammarians prefer the orthography *imo*, which is adopted by Moser. But the adjective itself was sometimes written *immus;* and the weight of authority is decidedly in favor of *immo.*

Quia non sint. The subjunctive of modest and doubtful statement. The opponent, says Kühner, shaken by the arguments of Cicero, now repeats, *with hesitation*, the same opinion which he had before (§ 11, *quia nulli sunt*) maintained, with perfect confidence, with the indicative. By the use *infra* of the indicative, *quia non sunt*, the speaker shows his confidence in the truth of his assertion.

Quid enim .... qui non sit? The construction is *quid enim tam pugnat, quam [eum], qui non sit, non modo miserum, sed omnino quidquam, esse?*

Porta Capena. A celebrated gate of Rome, in the wall of Servius Tullius, from which issued the Via Appia.

It took its name from Capena, an old town of Latium. An aqueduct was carried over it, whence the expression of Juvenal, *madida Capena* (*Sat.* III. 11). So Martial, *Epigr.* III. xlvii.: *Capena grandi porta qua pluit gutta.* Forcellini. — Most of the tombs of the distinguished Roman families during the Republican period lay on the Via Appia. The tomb of the Scipios was discovered in 1780 on the left of this Way, and near the Porta Capena.

Calatini. A. Atilius Calatinus, a distinguished Roman general in the first Punic War. "His tomb was adorned with the inscription, 'Unum hunc plurimae consentiunt gentes populi primarium fuisse.' Cf. *De Senect.* xvii."

Serviliorum. The most distinguished of this family were Cn. Servilius Cæpio, consul B. C. 169, and Q. Servilius Cæpio, consul B. C. 106.

Metellorum. Among the eminent men of this family were L. Cæcilius Metellus, who gained a great victory over Hasdrubal, B. C. 250, Q. Cæcilius Metellus Macedonicus, and Q. Cæcilius Metellus Numidicus.

Verbo premis = *verbo urges: You press me, ply me hard with a word* (i. e. the word *esse*). "Translate a re militari (*hostes premere*, i. e. acriter persequi) est dicendo aut disputando urgere aliquem." Forcellini.

14. *An tu dialecticis ne imbutus quidem es?* "*An* stands, not only in the second member of disjunctive interrogations, but also in simple questions of a supplementary kind, which are subjoined to the preceding discourse when an inquiry is made, what must be the case *otherwise* (in case there is some objection to be made to the foregoing) or *then* (in case some idea proposed in it is confirmed), or when the speaker himself appends an answer to the question or some suspicion relating to it under the form of a new question (in which case *an* sometimes assumes the signification of *nonne*)." Madvig (§ 453), who translates this passage, "*Or have you not learned even the first principles of dialectics?*"

In primis: h. e. in initiis, elementis, fundamento dialecticorum. Cf. *Acad.* II. xxix. 95. Kühner.

Omne pronuntiatum: every proposition. "A proposition is defined logically '*a sentence indicative*,' i. e. affirming or denying (this excludes *commands* and *questions*). This definition relates entirely to the *words* of a proposition; with regard to the *matter*, its property is to be *true* or *false*." Whately's Logic, Chap. II. § 1. Moser cites Aulus Gellius, a Latin grammarian who flourished in the second century after Christ, who says, in his *Noctes Atticae*, XVI. 8: "Quicquid ita dicitur plena atque perfecta verborum sententia, ut id necesse sit aut verum aut falsum esse, id a dialecticis ἀξίωμα appellatum est — a M. Cicerone *pronuntiatum*, quo ille vocabulo tantisper uti se attestatus est, *quoad melius*, inquit, *invenero*." To constitute a proposition, we must have a noun in the nominative case, and a verb in the third person.

In praesentia. Praesentia is a noun in the ablative case; not an adjective in the accusative plural, as some scholars have thought. See Hand's *Tursellinus*, III. pp. 288, 289; Döderlein's *Handbook of Latin Synonymes*, I. p. 141. The meaning of the phrase here is simply *hoc tempore*, *nunc*, in opposition to *post* following.

Occurrit, ut appellarem. Occurrit is perfect, hence the imperfect *appellarem.* "Sed quum sit *perfectum praesens*, poterat quidem sequi *appellem;* hoc vero loco (quod recte observavit Billerbeckius) Cicero certe *prius* cogitaverit *pronuntiatum*, quam appellaret." Moser. See Z. § 514.

Omne pronuntiatum .... id ergo est pronuntiatum, quod, etc. An *anacoluthon.** M. § 480. Z. §§ 739, 757, 815. A. & S. § 323. 3. (5). *Id ergo est pronuntiatum, quod: That, as I was saying* (ergo), *is a proposition which*, etc. *Ergo* (like *igitur* and *inquam*) is often used, as here, after parenthetical sentences, to refer back to the leading idea; "after which the interrupted proposition is repeated and concluded, often in a form somewhat modified, so that the original commencement of the proposition remains without a corresponding conclusion."

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* Ἀνακολουθία and τὸ ἀνακόλουθον are compounded of the negative α and ἀκολουθέω, *to follow.*

Ut possit judicari: So that it can be judged. "It may be observed of the particle *ut* (*uti*), that it has its root in the same interrogative and relative pronominal theme from which *uter*, *ubi*, &c. are derived, and therefore originally signifies *how*, or (relatively) *as*. From *how* is deduced the signification *that*, as applied to express a purpose and the object of the verb, and from the relative usage partly the signification *as soon as* (*ut veni, abiit*), partly that of *so that* (just as the pronoun *qui* acquires the signification of *so that he*). Then the original signification is still further lost, so that the word only marks out a proposition indefinitely and generally as the object or complement of another (with verbs of happening)." M. § 372. a, Obs.

Age jam. Hand, in his *Tursellinus*, Vol. I. p. 209, remarks that *age jam* is often used when the speaker concedes some point, and at the same time, being about to bring up some other difficulty or objection, calls attention to the arguments he is going to use.

VIII. 15. *Ecqui.* So Kühn., Tregd., Tisch., after the MS. Regius and several others. Most editors read *Ecquid;* but, as Kühner says, the rare word *ecqui* would be very liable to be corrupted by the copyists. *Ecqui* = *ecquo modo.*

Quantum mali .... dejeceris: How much evil you have removed. Kühner notices the same use of *dejicere* like *detrahere* in *Tusc.* II. v. 14: *quantum de doloris terrore dejeceris.* IV. xxxvii. 80: *vitia ratione a se esse dejecta.*

Mori. Bentley conjectures *mors*, which Kühner adopts. But this use of *mori* can be justified by the rendering which Tischer gives to *etiam mortuis*, — "auch in Bezug auf unsern Zustand nach dem Tode," "even in relation to our condition after death."

Calcem: the goal, limit of the race-course. "Ex eo autem *calx* curriculi finis [in circo] vocatus est, quod cretâ aut etiam *calce* notaretur." Cf. Lucretius, VI. 91. Seneca, Epist. 108: *hanc quam nunc in circo cretam vocamus, antiqui calcem dicebant.*

Epicharmi. A distinguished comic poet, born in the island of Cos about B. C. 540. At the age of three months he was carried to Sicily, where he spent the remainder of his life.

Ut Siculi: as being a Sicilian,— inasmuch as he was a Sicilian. Cf. *infra*, xliii. 104: [*Diogenes,*] *ut Cynicus, projici se jussit inhumatum.* In regard to the wit of the Sicilians, Tischer cites, *Orat. in Verr.* II. 4. 43. 95: *Numquam tam male est Siculis, quin aliquid facete et commode dicant.* Notice the difference between the signification of *ut* here and in *Brutus*, vii. 27: *Clisthenem multum, ut temporibus illis, valuisse dicendo.*

Emori .... aestumo. The verse is trochaic tetrameter catalectic. For the orthography of *aestumo* see M. § 5, Obs. 5; Z. § 2. *Sed me esse mortuum nihil aestumo.* Tischer cites Plautus, *Capt.* iv. 5. 83: *Post mortem in morte nihil est, quod metuam, mali.*

Jam agnosco Graecum. "Jam veniunt in memoriam verba Graeca, jam reminiscor verborum Graecorum." So *Tusc.* II. xi. 26: *unde isti versus? non enim agnosco.*

Moriendum .... putem. Take *esse* with *moriendum. Miserum putem.* See note on *commemini .... me miserum.* VI. 13.

16. *Cui proximum tempus est post mortem.* There has been some dispute in regard to the meaning of this passage, but the obvious interpretation given by F. A. Wolf is undoubtedly correct: *cui* [*morti*] *proximum tempus,* [*tempus*] *est post mortem.*

Confitemur. "Verbum confitemur respondet vocabulo Platonico ὁμολογοῦμεν, estque i. q. *convenit inter nos.* Differt autem haec significatio ab ea, quam habet proximum *confitear:* est enim ibi i. q. *concedam*, quamquam invitus, quia, quod reponam, non habeo. Quod vero sequitur *assentiar*, id ex animi sententia fieri existimandum." Moser. — "Recte explicat Neidius: *Confitemur*, si veritatem quidem non perspeximus, nihil tamen contra alterius argumentandi rationem afferre possumus; *assensus* nisi perspecta veritate esse non potest." Kühner.

Haec enim spinosiora: For these too subtle, intricate arguments, etc. Moser remarks upon Cicero's fondness for the use of the word *spinosus*, and cites *Orat.* XXXII. 114; *De Finn.* III. i. 3; *Tusc.* IV. v. 9. *Spinosus* (literally *thorny*) in this tropical sense corresponds, says Kühner, to the German spitzfindig.

Prius = *potius*. "Habet interdum vim similem adverbii *potius*, aut *magis*. Cic. *Tusc.* V. xxvii 78; *Pro Ligar.* xii.; *Caes. B. Civ.* III. i.; *Balb. ad Cicer.* i. *ad fin. post ep.* 8. *l.* ix. *ad Attic.*" Forcellini.

Quae dicis te majora moliri. Görenz prefers the reading *te dicis* to *dicis te*, because, as he says, in the construction of the accusative with the infinitive, pronouns are usually put before *verba dicendi*. But, as Kühner remarks, although in this construction with *verba dicendi et sentiendi*, the pronoun is put before the verb when there is attached to the pronoun itself peculiar force and emphasis, when it has no such emphasis it is placed after the ruling verb, as in our passage. It is thus found after the verb in statements of general truths and in definitions (as *infra*, xxxvi. 87: *si sentias te non habere*).

Ut .... non efficias: Even if you do not prove (lit. *make out*), etc. "*Ut* takes the signification of *although*, *even suppose that*, from first signifying, '*even if we suppose the case that*'; the proposition is therefore a consecutive proposition, and is expressed negatively with *ut non*." M. § 440. a, Obs. 4.

Mors ut malum non sit. The position of *mors* before *ut* gives it a marked emphasis. See Z. § 356.

Superbum id quidem est: That would indeed be haughty. The present indicative, where we should use the imperfect potential; as in the expressions *difficile*, *longum*, *magnum*, *infinitum est*. See Z. § 520, in fin.; M. § 348. e, Obs. 1, in fin.

Malo non roges. So Kühn., Tr., and Tisch., and all the MSS. Orelli and other editors read *malo n e roges*. "*Handius* ad *Wopkens*. p. 71. *non* h. l. ab omni latinitate abhorrere censet: quam sententiam calculo suo probavit *Moserus*. Constat quidem, post verba volendi sequi *ne*, quia prohibendi

notio in ejusmodi enuntiatis inest; at h. l. Cicero rectissime scripsit *non roges*, quia haec verba opposita sunt antecedentibus *si te rogavero*, ita quidem, ut *non roges* idem fere sit, quod *abstineas rogando*." Kühner.

IX. *Unus e multis*: εἷς ἐν πολλοῖς, one of many, i. e. a common, ordinary man. Cf. *Brut.* lxxix. 274: *Qui non fuit orator unus e multis, potius inter multos prope singularis fuit.* Horat. *Sat.* I. ix. 71: *sum paulo infirmior, unus multorum.* So *unum e togatis*, *De Rep.* I. xxii.; *unus e togatorum numero*, *De Orat.* I. xxiv. 111.

Probabilia conjectura sequens. After the manner of the Academical philosophers.

Certa dicent, etc. The Stoics professed to attain absolute certainty in regard to the objects of knowledge; the Academics only to find what is most probable.

Tu, ut videtur: "h. e. tu statue, ut tibi videtur."

18. *Mors igitur.* Moser refers the conjunction *igitur* to the idea to be mentally supplied *quia te ad audiendum paratum esse dicis.*

Sunt enim, qui .... putent esse mortem. Cicero refers to Plato and the Academics. For the subjunctive see M. § 365; Z. § 561; B. § 157; A. & S. § 264. 6. F. A. Wolf explains this subj. by considering *qui* as equivalent to *tales, qui;* and all grammarians agree in the statement, that, in relative clauses, with the subj. introducing the circumstances which characterize the class denoted by an indefinite general expression, a demonstrative can generally be supplied before the relative.

Alii statim dissipari. The opinion of the Epicureans. With *alii* understand *censent.*

Diu permanere. As the Stoics thought.

Alii semper. The doctrine of the immortality of the soul was held by Plato.

Cor ipsum animus. "Qui cor animum esse dicebant, movebantur, ut veri simile est, usitata loquendi consuetudine, qua *cor* pro *animo* ab omnibus nationibus dicitur: poterant etiam niti hoc argumento: Principium vitae est animus

Cor est principium vitae: Cor igitur est animus. Prima illa sumptio certa per se videtur. Secunda probatur auctoritate Aristotelis, cujus verba sunt e libro tertio de partibus animalium: *in corde principium vitae omnisque motus et sensus esse censemus* [Lib. III. p. 58. ed. Sylburg.: *ἐν ᾗ* [*τῇ καρδίᾳ*] *τὴν ἀρχὴν φαμεν τῆς ζωῆς καὶ πάσης κινήσεως καὶ αἰσθήσεως*]. Plin. quoque Lib. XI. c. 37." Muretus, cited by Moser.

Nasica. P. Cornelius Scipio Nasica Corculum, who married a daughter of Scipio Africanus the Elder. Cf. *Brutus*, xx. 79, lviii. 213.

Catus Aeliu' Sextus. Sextus Ælius Pætus, a jurist of eminence, and a ready speaker. *Brutus*, xx. From his reputation as a jurist and a prudent man, he got his cognomen Catus. The line here quoted is from the *Annales of* Ennius. *Aeliu'.* See note on *Sysiphu'*, *supra*, v. 10.

Empedocles .... sanguinem. "Imo dicebat Empedocles, cordi suffusum sanguinem esse animi sedem." Lambinus. — His words are, *Αἷμα γὰρ ἀνθρώποις περικάρδιόν ἐστι νόημα.* — Empedocles was a Sicilian philosopher, who flourished about B. C. 444.

Alii pars quaedam cerebri. Camerarius cites Plautus, *Menaechm.* III. ii. 40, *non tibi sanum est, adolescens, sinciput intelligo.* Tischer quotes Phaedrus, I. vii. 2: *O quanta species, inquit, cerebrum non habet!*

Principatum: ἡγεμονικόν. Orelli cites *De Nat. Deorum*, I. xv. 39. See *Ib.* II. xi. 29.

Alii in corde. The Stoics, Epicureans, and some physicians. *Alii in cerebro:* Erasistratus, Herophilus, and the Pythagoreans. Davis.

Animam: "ventum sive aërem. Graece *ἄνεμος*."

Ut fere nostri. Declarat nomen. The best MSS., as the Regius, Vaticanus, and Bernensis, read *ut fere nostri declarant nomen.* F. A. Wolf conjectured *ut f. n. declarant nomine*, and Orelli, Schütz, Nobbe, Klotz, and Kühner adopt this reading. Some old editors read *ut f. n. declarant, nomi-*

nari. The reading I give was suggested by Bentley, and has been adopted by Davis, Tregder, and Tischer. The change of *declarant* into *declarat* obviates all difficulties of construction and interpretation, and is justified by the fact to which Tischer alludes, that in the Regius MS. the singular and plural are often confounded. Moser gives the same reading, but brackets the whole sentence *Declarat .... sententia,* as the gloss of some skilful hand. Several editors enclose the words between *nomen* and *ipse autem animus* in brackets; others mark in the same manner the words *et animosos et b. a. et ex a. sententia.* Orelli's remark on this point, however, is based on a sound principle of textual criticism: "Praestat tamen in illis *et animos,* cet., λογικὸν ἁμάρτημα Ciceronis ipsius agnoscere, quam glossema." Moser himself successfully vindicates the Ciceronian purity of the words which he brackets. The sentiment of the whole passage, as Kühner remarks, is this: There have been philosophers who said that the mind was nothing but air; and this opinion seems to be confirmed by the Latin language, which has many words and phrases in which the word *anima* has the same signification as *animus.*

Ipse autem animus. Some editors, thinking that the words between *nomen* and *ipse* should be omitted, read *ipse enim animus,* — a reading which is not supported by the MSS.

Zenoni. Zeno, the founder of the Stoic philosophy.

Zenoni .... animus ignis videtur. "*Ignis* intelligitur πνεῦμα ἔνθερμον. Diog. L. vii. 157." Kühner. Zeno regarded individual souls as being what the soul of the universe was; as of the nature of fire, or as *warm breath;* and therefore as perishable. Smith's *Dict. of Biog. and Mythol.* Fire was very naturally regarded by the ancients as the symbol of all immaterial forces.

X. *Vulgo:* scil. *animum statuunt esse. Reliqua fere singuli:* scil. *dicunt.* The idea is: The opinions I have thus far stated concerning the nature of the mind have been commonly accepted; those I am now about to state have been advanced almost by single individuals.

20. *Ut: as for example. Ut .... quandam.* Kühner interprets: "Veluti multi veteres philosophi suam quisque de animi natura protulerunt opinionem, proxime autem Aristoxenus animum ipsius corporis intentionem esse quandam esse dicebat."

Aristoxenus. A Peripatetic philosopher and a celebrated musician of Tarentum, who flourished about B. C. 318.

Corporis intentionem: scil. *animum esse censebat.*

Velut in cantu et fidibus. Understand *cieatur.*

A Platone. In the Phædo, p. 92 sqq.

Xenocrates. Born at Chalcedon, B. C. 396. He was a pupil of Plato, and became president of the Academy.

Pythagorae. "Since of all things numbers are by nature the first, in numbers (the Pythagoreans) thought they perceived many analogies to things that exist and are produced, more than in fire, and earth, and water; as that a certain affection of numbers was justice; a certain other affection, soul and intellect; another, opportunity; and of the rest, so to say, each in like manner; and moreover, seeing the affections and ratios of what pertains to harmony to consist in numbers, since other things seemed in their entire nature to be formed in the likeness of numbers, and in all nature numbers are the first, they supposed the elements of numbers to be the elements of all things." Aristotle, *Met.* I. 5, cited in *Smith's Dict.*

Triplicem finxit animum. The three parts are *ratio*, *νοῦς* (τὸ λογικόν, τὸ ἡγεμονικόν), *ira θυμός* (τὸ θυμικόν), *cupiditas*, *ἐπιθυμία* (τὸ ἐπιθυμητικόν). Many editions and MSS. read *animam;* but wrongly.

Sicut in arce. Cf. *De Nat. Deor.* II. lvi. 140, where Moser says, "haec comparatio ducta est a Platone apud Longinum Περὶ Ὕψους, § 32."

21. *Dicaearchus.* A Peripatetic philosopher, a geographer, and an historian; a pupil of Aristotle. He wrote three books Περὶ Ψυχῆς, and a book on death. Cicero, in his letters, often alludes to him in complimentary terms. See *infra*, xxxi. 77.

Frustra = *sine causa.*

Et animalia et animantes: Both animals and living things; animantes including plants, as well as men and beasts. "Inter *animal* et *animans* hoc interest, quod *animal* dicitur de iis tantum, quae sensitivam habent animam: *animans* aliquando latius patet, et plantas etiam complectitur." Forcellini.

Animum vel animam. To show the distinction between the signification of these two words, Davis cites Juvenal, on the difference between men and brutes, *Sat.* xv. 148

Indulsit communis conditor illis
Tantum animas, nobis animum quoque.

Quippe quae nulla sit. The assigning of the reason by the relative clause with the subjunctive, is strengthened by the addition of *quippe.* M. § 366, Obs. 2. Z. § 365. B. § 158. n. 1. A. & S. § 264. 8.

Temperatione = *organization.*

22. *Quattuor .... genera principiorum.* The four elements of the ancients, earth, air, fire, and water.

Quintam naturam. Cf. *infra*, xvii. 41, xxvi. 65, xxvii. 66; *Acad.* I. vii. 26; *Finn.* IV. v. 12.

'Εντελέχειαν. Many editors read ἐνδελέχειαν, but ἐντελέχεια is the word used by Aristotle, although Cicero misinterprets him, — for Aristotle denies to the mind all motion (*De Anima*, I. 3). Kühner.

XI. *Hae sunt fere .... sententiae: These are nearly all the opinions*, etc.

Democritum. An atomistic philosopher, born at Abdera in Thrace, B. C. 490.

Magnum illum quidem, sed. See *supra*, note on iii. 6: *ab optimis illis quidem viris, sed. Levibus: ē; smooth.*

Corpusculis: i. e. atoms. Cf. *De Nat. Deor.* I. xxiv. 66.

Apud istos. The plural pronoun here refers, not only to the individual who has been mentioned (Democritus), but also to those who entertain similar views (the atomistic philosophers generally, conspicuous among whom are the Epi-

curean). For a similar use of the plural pronoun, see *supra*, vi. 12, *ista*. We have also an instance here of the use of *iste* without reference to the second person, according to the rule stated by Madvig, § 486 in fin.: "*Iste* is also used of a thing which is near or present to the speaker, but which he (contemptuously) motions from him (as, e. g., by the complainant of the defendant in a court of justice), or of a thing which we have ourselves recently named or mentioned (and think of as more remote)."

23. *Deus aliqui viderit: Let some god see.* Notice the *adjective* form of the pronoun. *Aliquis*, however, like *quis*, is used in Cicero both as a substantive and as an adjective; and this double use became in later writers frequent.

Utrum .... an. See Arnold's Latin Prose Composition, § 19.

Si posset: scil. *fieri.* So often *solet* for *fieri solet.*

Confundere = conjungere, consociare. Moser compares *De Nat. Deor.* III. viii. 19; *Orat. pro Sest.* ii. 5; *De Off.* I. xxvii. 95.

Ut ista. Another instance of the concessive use of *ut* = *even if, although.*

Si videtur: scil. *tibi.* The pronoun is omitted also *infra* xxxii. 77.

Nunc hoc, illud alias. Bouhier thus explains this passage: "*Nunc, si videtur* tibi, *hoc* agamus, et in quaestione animorum immoremur; *illud* argumentum de mortis abigendo metu exsequemur *alias.*"

24. *His sententiis omnibus.* The ablative is here used in the same manner as we say *meo judicio, mea sententia*, etc., instead of *ex mea sententia.* See Ramshorn's Lat. Gr. § 145, p. 443, ed. 2; Kühner's Lat. Gr. § 115, not. 10, p. 222, ed. 2. — Kühner. Cf. Z. § 457; A. & S. § 249. II.

Ullam in partem quod intersit. The position of the relative after *ullam in partem* gives emphasis to those words.

Eum librum. The Phaedo, which is entitled Φαίδων ἢ περὶ ψυχῆς.

25. *Dasne: do you grant?* Cf. *Tusc.* II. xii. 28; *Finn* V xxviii.

Quoniam ne sint quidem. *Quoniam* is here joined with the subjunctive, because the *Auditor* gives the reason which would hold good in the case supposed by Cicero, and not the *actual* reason according to his own views of the facts.

XII. 26. *Si minus id obtinebis: If you do not prove that.* "In English the expression of the future is commonly omitted in subordinate propositions, if it is found in the leading proposition; but this omission may not take place in Latin." M. § 339, Obs. 1.

Docebis. "Eleganter et cum urbanitate quadam futurum vices sustinet imperativi, quum speramus, fore, ut id, quod ab altero fieri volumus, efficiatur. V. Ramsh. Lat. Gr. § 167, not. 2, ed. 2; Kühn. L. Gr. § 107. 9, p. 157 sq., ed. 2." Kühner. See Z. § 586; B. § 178; A. & S. § 267, Rem. 2.

Vereor ne malum sit. B. § 143; A. & S. § 262, Rem. 7.

27. *Unum illud.* F. A. Wolf remarks that *unus* is added to superlatives and other words to denote a superiority, either, Orelli adds, in a good or in a bad quality.

Cascos. "Varro *de lingua Latina*, VII. § 28: *Cascum significat vetus; ejus origo Sabina, quae usque radices in Oscam linguam egit. Cascum vetus esse significat Ennius, quod ait: Quam prisci casci populi tenuere Latini.* Cf. A. Gell. *Noct. Att.* I. 10: *Adolescens casce nimis et vetuste loquens.*" Tischer.

E pontificio jure et caerimoniis sepulcrorum. "The college of pontiffs at Rome had the supreme superintendence of all matters of religion, and of things and persons connected with public, as well as private worship. They had to guard against any irregularity in the observance of religious rites that might arise from a neglect of the ancient customs, or from the introduction of foreign rites. They had not only to determine in what manner the heavenly gods should be worshipped, but also the proper form of burials, and how the souls of the departed (manes) were to be appeased." Smith's *Dict. of Antiq.*, p. 940, q. v.

"A sepulchre, or any place in which a person was buried, was *religiosus*; all things which were left or belonged to the Dii Manes were *religiosae*; those consecrated to the Dii Superi were called *sacrae*. Even the place in which a slave was buried was considered as religious. Whoever violated a sepulchre was subject to an action termed *sepulcri violati actio*. Those who removed the bodies or bones from the sepulchre were punished by death or *deportatio in insulam*, according to their rank; if the sepulchre was violated in any other way, they were punished by *deportatio*, or condemnation to the mines." *Ibid.* p. 562.

Cf. *Laelius*, iv. 13 (*supra*, p. 97). See, also, Creuzer, on Cic. *de Legg.* I. xxii. 55, p. 321; and the authorities cited by Moser, in his note on the fragment in *De Re Publica*, IV. viii.: *sic pontificio jure sanctitudo sepulturae* (p. 429 of his edition).

Nec violatas .... religione sanxissent: "h. e. nec sanxissent, ut, si qui sepulcrorum caerimonias violassent, culpam, quae nullo piaculo solvi posset, contraxisse putarentur. *Religio* enim est culpa, quae, quum religiones violantur, contrahitur. Cf. *Nat. Deor.* II. iv. 11. Ern. in *Clav.* h. v. et Schütz. in *Lex. Cic.* h. v." Kühner.

Nisi haereret. After *coluissent* and *sanxissent*, we should expect the pluperfect *haesisset;* but, as Kühner remarks, the imperfect is here used to refer the idea to that very time in which the ancient Romans attached such sanctity to funeral rites. He cites a similar case from *Laelius*, iv. 13 (*supra*, p. 97): *quod non fecissent .... si .... arbitrarentur. Infra*, xxxvii. 89: *si timeretur .... non concidisset. Orat. pro Mil.* xvii. 45: *nisi .... approperaret, nunquam reliquisset.* See Z. § 525.

In ceteris humi retineretur et permaneret tamen. Retaining this reading (which is given by some of the best MSS., as the Regius, Bernensis, and Gudianus I., and adopted by Orelli, Moser, Kühner, Tischer, and many others), *quae*, the subject of the verbs *retineretur* and *permaneret*, must be

referred to *vitae* as its antecedent. Kühner explains the passage thus: Vita e virtutis praeceptis acta dicitur esse dux in caelum; vita hominum vitiis ac voluptatibus deditorum dicitur humi retineri et permanere tamen, h. e. vita ejusmodi hominum etiam post mortem in his terris continuatur, — quia eorum animi, terrestria amplexati, in caelum evolare non possunt, sed circum terram volutantur, — ita tamen, ut ea non altera morte exstinguatur, sed permaneat.

It cannot be denied that the construction with our reading is harsh. Some old editors read *retineret;* some MSS. *retineret et permanerent tamen.* Lambinus, in his ed. of 1566, *in ceteris eos humi retineret, ut permanerent tamen.* One MS. gives *et retinerentur et permanerent.* F. A. Wolf conjectures, *quum ceteri humi retinerentur, ut permanerent tamen.* Kühner suggests, *quae, ut claris v. et f. d. i. c. s. esse, ita ceteros humi retineret, ut permanerent tamen.* Whatever be the correct reading, however, the idea is evident. It was a common belief among the Greeks and Romans, that the souls of those who, in this life, enslave themselves to sensuality, unable to rise, after death, to the abodes of pure spirits, linger around their old bodies, or become joined to new and inferior ones. Cf Plato, *Phaedo*, 69, 70, 131; Servius on the Æneid, VI. 127; and Macrobius on Scipio's Dream, Lib. I. c. 9. Souls of this character, says Plato (*Phaedo*, 69, 70, Cary's trans.), "impressed with that which is corporeal, which the intercourse and communion of the body, through constant association and great attention, have made natural to them, ... by possessing which [they] are weighed down, and drawn again into the visible world through dread of the invisible and of Hades, — wander, it is said, amongst monuments and tombs; about which, indeed, certain shadowy phantoms of souls have been seen, being such images as those souls produced which have not departed pure from the body, but which partake of the visible, on which account, also, they are visible. .... These are the souls of the wicked, which are compelled to wander about such places, paying the penalty of

their former conduct, which was evil; and they wander about so long, until, through the desire of the corporeal nature which accompanies them, they are again united to a body; and they are united, as it is probable, to animals having the same habits as those they have given themselves up to during life."

> "Such are those thick and gloomy shadows damp
> Oft seen in charnel vaults, and sepulchres,
> Lingering and sitting by a new-made grave,
> As loath to leave the body that it loved,
> And linked itself by carnal sensuality
> To a degenerate and degraded state."
>
> Milton, *Comus*, 470–475.

28. *Romulus .... aevom.* A verse of Ennius, which Servius gives thus: —

> "Romulus in caelo cum dis genitalibus aevum
> Degit."

Cicero, and the ancient writers generally, in quoting from memory, were satisfied with expressing accurately the sentiment, without being scrupulous in giving the words. *Aevom.* For the old use of *o* for *u* after the letter *v*, see Z. § 2.

Oceanum. The Atlantic. Hercules was worshipped, as Davis shows, at Gades.

Praesens = help-giving, cause for effect. Cf. Orelli on Horat. *Carm.* I. xxxv. 2.

Semela. This Latin form of the ablative is given by the best MSS. and editors, instead of the Greek form *Semele*, which many editions have. It was not until the Augustan age, says Kühner, that the Greek termination came into common use in prose. See Z. § 46. 1. n.

Tyndaridae fratres: Castor and Pollux. Cf. Cic. *de Nat. Deor.* II. ii. 6: *praesentiam saepe divi suam declarant, ut et apud Regillum bello Latinorum quum A. Postumius dictator cum Octavio Mamilio Tusculano proelio dimicaret, in nostra acie Castor et Pollux ex equis pugnare visi sunt; et recentiore memoria iidem Tyndaridae Persen victum nuntiaverunt.*

Adjutores .... Romani. *Adjutores* is here construed with

two genitives, *victoriae* and *populi Romani*. See M. § 283, Obs. 3. The construction *adjutor victoriae* is similar to *adjutor .... iracundiae*, Terent. *Adel.* I. i. 66; *honoris .... adjutorem*, Cic. *pro Flacc.* i. 1.

Ino. See Smith's *Classical Dictionary*, under *Athamas.* The idea of the passage *Ino .... nostris*, as Kühner expresses it, is this: Nonne Ino, Cadmi filia, divino honore fruitur?

XIII. 29. *Majorum gentium dii.* The origin of this phrase is given in the Lexicons, s. v. *gens.* Ennius enumerates the names of these gods as follows: —

Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,
Mercurius, Jovi', Neptunus, Volcanus, Apollo.

Quaere .... Graecia = *Adi sepulcra deorum, quae hodie demonstrantur in Graecia.* Moser. — The Cretans pointed out a certain sepulchre as that of Jupiter (Callim. *Hymn. in Jov.* v. 8). Ceres was said to have been buried at Eleusis. See, further, *De Nat. Deor.* III. xxxii. 57. Some editors read *demonstrentur.*

Quae traduntur. So Orelli, Moser, and many manuscripts. Kühner, and many other editors, read *tradantur.*

Quae .... mysteriis. "Ad rem v. Cic. *Legg.* II. xiv. 36: *mihi quum multa eximia divinaque videantur Athenae tuae peperisse atque in vita hominum attulisse, tum nihil melius illis mysteriis, quibus ex agresti immanique vita exculti ad humanitatem et mitigati sumus; initiaque ut appellantur, ita re vera principia vitae cognovimus, neque solum cum laetitia vivendi rationem accepimus, sed etiam cum spe meliore moriendi.*" Cf. Isocrates, *Paneg.* p. 10, Felton's ed., and note p. 71 sqq.

Tractari coepissent. Madvig conjectures *coepta sunt*, which reading, though not supported by the MSS., Tregder, Kühner, and Tischer adopt.

Sed qui .... tenebant, etc.: *But since they* (the ancients) *had not yet learned that philosophy which began to be investigated many years afterwards, they had convinced themselves of only so much as they had become acquainted with through*

the instructions of nature; they did not understand the relations and causes of things; [*and*] *they were often disturbed,* etc. "*Physica* = *metaphysica.*" *Qui .... didicissent.* Ramshorn's Lat. Gr. § 183, p. 764 sq., ed. 2.

30. *Ut porro: As, then.*

Quod .... sit. "The subjunctive is here used because the sentiment is stated according to the opinion of another party." Kühner.

Deorum opinio: h. e. *opinio de diis.* Objective genitive. So, *De Nat. Deor.* I. xii. 29: *Empedocles in deorum opinione turpissime labitur.*

Multi .... putanda est; — quis est igitur. The whole clause *multi .... putanda est* is parenthetical. *Quis est igitur: who is there, I say.* Observe the use of *igitur*, to refer back to the clause (*Ut .... opinio*) which had been broken off by the parenthetical sentence. We have here an *anacoluthon*, inasmuch as *ut* would regularly be followed by *ita*, and, if Cicero had bound himself down to formal rules of construction, we should read, instead of "quis est igitur," *ita nemo est, qui*, etc. There is, however, nothing harsh or unnatural in this turn of the sentence; on the contrary, it is an instance of the success with which Cicero in his dialogues imitates the freedom of conversational language, — an imitation particularly conspicuous and happy in his *Brutus*, and which completely vindicates the capabilities of the Latin language for elegant ease in style and diction.

Maeret .... dolent .... anguntur. The verb *maerere* signifies, not only *to lament*, but also to express grief openly, by visible signs. Forcellini defines *maereo: tristis sum, aegresco, in moestitia sum; ejusque aegritudinis signa do querendo, lamentando, lugendo. Dolere* and *angi* indicate the *feeling* of pain, but not so much its expression. Cf. *Laelius*, iii. 11 (*supra*, p. 96): *Quam autem civitati carus fuerit, maerore funeris indicatum est. Tusc.* IV. viii. 18; *Ad Attic.* XII. 28.

XIV. 31. *Omnibus curae.* A. & S. § 227. *Maximae: sc. curae.* So *Fam.* X. 1: *mihi maximae curae est.*

Quae futura sint. Indirect question.

Ut ait in Synephebis. The *Synephebi* is the name of a translation by Statius Cæcilius of a comedy of Menander, Συνέφηβοι. After *ait* some editors and MSS. read *ille*, some *Statius*, and some *Ennius*. Our reading is found in the Regius and Bernensis MSS.

Ergo: So, then. This particle is here used "in interrogative argumentation *a minore ad majus*." (Andrews's Lat. Lex. s. v.) See Hand's *Tursellinus*, II. p. 460, v. 2.

Bacam. The best books give this orthography, instead of *bacca*. Vid. Grotefend. Orthograph. § 142.

Leges .... seret. "Venusta metaphora! *Legg.* I. vi. 20: *serendi etiam mores, nec scriptis omnia sancienda.* Similiter Graece: Plat. *Phaedr.* p. 276. E.: ὅταν τις .... φυτεύῃ τε καὶ σπείρῃ μετ' ἐπιστήμης λόγους." Kühner.

Elogia. Inscriptions on monuments to the dead. Orelli thinks that *elogium* is corrupted from the Greek ἐλεγεῖον, and was introduced into the Latin language after the wars in Magna Græcia and Sicily.

XV. 32. *Cogitasse: had in view.* Cf. Nep. *Vit. Dion.* IX. 2: *navem agitari jubet, cogitans .... ut haberet, quo fugeret.*

Iisdemne ut: Was it, that .... by the same, etc. For the sentiment, cf. *De Sen.* xxiii.; *Pro Arch.* xi.

33. *Otioso.* For this *attraction* see Z. § 601; B. § 185. n. 2.

Tam amens .... qui viveret. Z. § 566. B. § 154. A. & S. § 264.

34. *Principibus: distinguished statesmen;* as, *infra*, xlii. 101.

Illud: that (epitaph). This neuter pronoun is often used in references to quotations, to signify *that (well-known) saying, verse, sentence*, etc.

Adspicite .... virûm. These four elegiac lines are said to have been written by Ennius himself, as his epitaph. They were probably attached to his bust, which was placed among the effigies of the Scipios, in whose tomb he was buried,

We have in the first line another instance of the elision of *s.* In the second, notice the old forms *vostrum* for *vestrum*, and *maxuma* for *maxima.* *Panxit* = *composuit.* The allusion is to the *Annales* of Ennius, a history of Rome in hexameters. In the third line notice the old form *lacrumis;* and in the fourth, another elision. *Faxit.* See Z. § 161; M. § 115. f. It is here a *present subjunctive* used like an imperative. This epitaph has been thus translated:

> "Romans, the form of Ennius here behold,
> Who sung your fathers' matchless deeds of old.
> My fate let no lament or tear deplore;
> I live in fame, although I breathe no more."

Another translation will be found in the article on Ennius in Smith's *Dict. of Gr. and Rom. Biog. and Mythol.* Compare with these lines Horace, *Carm.* II. xx. 21-24.

Sed quid poëtas? Scil. *profero* or *persequor.* Tischer.

Phidias. The magnificent colossal statue of Athena in the Parthenon, made of ivory and gold, was the greatest of the works of Phidias at Athens, and second only to his statue of Zeus at Olympia. (For a description of this noble work of art, see Smith's *Dict. of Biog. and Myth.* III. p. 250. 8.) The shield was ornamented on both sides with embossed work, representing, on the inner side, the battle of the giants with the gods, and on the outer, the battle of the Amazons with the Athenians. Among these figures the artist introduced his own likeness, in such a way that it could not be removed without destroying the whole shield. (Aristotle, *De Mundo*, vi.)

Sui similem. The rule as commonly stated, that *similis* takes the genitive when it denotes an *internal* resemblance, or one of *character* or *quality*, and the dative when it denotes an *external* resemblance, or one of *figure* or *appearance*, will not hold without exceptions. In Cicero and the older writers, whichever kind of resemblance it denote, it almost always takes a genitive of the names of living beings (especially gods and men), and is found with the genitive and dative promiscuously of other nouns. (See M. § 219, Obs. 2, § 247.

b, Obs. 2.) *Infra*, xxxiii. 81: *facie vel patris, vita omnium perditorum ita similis*, etc., although the two kinds of resemblance are contrasted, the adjective is construed with the same case in both instances. In the following paragraph, we find it followed by the two cases in the same sentence, although the same kind of resemblance is meant: *Itaque plectri similem linguam nostri solent dicere, chordarum dentes, nares cornibus iis, quae ad nervos resonant in cantibus* (Cic. *de Nat. Deor.* II. lix. 149). From the age of Livy, says Madvig (ad *Finn.* V. v. 12), the use of the dative in the names of living beings became more and more frequent, so that there is scarcely a single passage in Virgil, Horace, and the Metamorphoses of Ovid, in which the genitive occurs.

Sua nomina inscribunt. Cf. *Pro Archia*, xi. 26.

35. *Arbitramur*. Kühner and Tischer read *arbitrabimur*.

Natura optima. Ablative. A. & S. § 211, Rem. 6.

XVI. 36. *Natura*. Ablative.

Formidines: images of terror; "Schreckbilder"; i. e. Cerberus, Cocytus, Acheron, etc. — Kühner.

Consecuti sunt. "H. e. hanc opinionem magni errores, *cum ea conjuncti*, secuti sunt." Such is Kühner's correct explanation of the meaning of this compound verb.

Videbare. *Supra*, vi. 10.

37. *Grande:* lofty, high-sounding (hochtönend); especially on account of the accumulated *a* in the first line, and *s* in the second. F. A. Wolf.

Adsum .... inferum. The verse is trochaic tetrameter catalectic. These lines are probably from the *Hecuba*, a tragedy of Ennius, and amplified from the Hecuba of Euripides. *Acherunte*. A. & S. § 255, Rem. 3 in fin. Z. § 481 in fin. *Constat:* like συνίσταται. F. A. Wolf. *Inferum*. Genitive plural.

Possent. Although in the sentence *quae .... possent*, Cicero gives his own opinion, and not that of the superstitious persons to whom he refers as the subject of the verb *fingerent*, the verb *possent* is placed in the subjunctive imperfect,

as Kühner observes, by a kind of *attraction* to the form of the preceding clause with which it is united.

Homeri .... νεκυία. This was the common name for the eleventh book of the Odyssey, in which the descent of Ulysses into Hades is described.

Appius. Appius Claudius Pulcher, consul A. U. C. 700. Cf. *De Divin.* I. lviii. 132. (See Smith's *Class. Dict.* s. *Claudius*, 19.)

Ea .... νεκρομαντεῖα *faciebat: That necromancy, which my friend Appius was wont to practise.*

Unde .... *imagines.* The verse is trochaic tetrameter catalectic. In *aperto* the final *o* in the thesis is shortened before the following vowel, but not elided. Cf. Virgil, *Georg.* I. 281. *Pēliŏ Ossan.* Kühner. For numerous instances of similar hiatus, see Orelli's note on Horace, *Carm.* II. xx. 13. Madvig's conjecture, *aperto ex ostio*, is plausible, but unnecessary. — *Obscura umbra: In dark, shadowy form* (in düsterer Schattengestalt. Klotz). Wolf thinks these words explain the preceding *unde*, and renders them: "wo aus dem düstern Schatten her." — *Alti.* Klotz, Tregder, and Kühner, from the MSS. Regius and Gudianus I., read *altae*. Nonius shows that *Acherons* is used as feminine by Plautus, *Capt.* V. iv. 1. — *Falso sanguine: with unreal blood. Falso.* So Moser, Kühner, Tischer, several MSS., and many old editors. Many editions and good MSS. read *salso*. Wolf says, "*salsus* is a constant epithet of tears, blood, and sweat"; but Kühner shows that *falsus* is a more appropriate epithet in this place. Moser reads *sanguine falso*, to avoid the dactyle in the fourth foot; but this change is not authorized by the MSS.

38. *Equidem.* Compounded of the demonstrative prefix *e* and *quidem;* as *enim* from *nam; ehem, eheu; ecqui, ecquando* (i. e. *e-quis, e-quando*). "The syllable *e*, similar in many respects to the Greek ἠ, has a demonstrative force, which in composition is rendered intensive." Hand's *Tursellinus*, Vol. II. p. 341. See also *Ib.* p. 342, and pp. 422 et seqq., for a full and able examination of the whole subject. "*Quidem*,

compounded of *qui* and *dem*," (*Ib.* pp. 424, 425,) while it either restricts the idea to which it is added, or marks out a thing prominently, and thus either strengthens the sentiment or adds force to the expression (like the German *eben*), receives again a greater demonstrative power by the prefixing of the vowel *e*. Thus is formed a particle adapted to confirm the sentiment in various ways. But that demonstrative power which is inherent in the particle was particularly employed by ancient usage in such a manner, that by it the speaker marked with a certain affirmative force those things which he avowed concerning himself and his own opinion, or in regard to his own affairs. Hence it happened that *equidem* was joined, as a general rule, with the first person of the verb. The Latins, then, had an appropriate word by which the speaker might turn the attention of his hearers to his own subject or his own opinion, and add weight to his declaration in regard to himself. When this had become established by use, the vulgar opinion hit upon the explanation, that the word had been compounded of *ego* and *quidem;* and to this notion, adopted even in antiquity by the grammarians, certain writers accommodated their language."

See also Haase's note 302 on Reisig's *Vorlesungen*, § 157. Hand's views of the composition of *equidem* are confirmed by recent investigations in Comparative Grammar.

Alios. Scil. *dixisse animos hominum sempiternos esse. Dixisse* is supplied from the following *dixit.*

Quod .... exstet: So far as it appears, etc. M. § 364, Obs. 2. Z. § 559. A. & S. § 264. 3. For a similar use of *exstet* impersonally, see *Brutus*, xv. 57; *Philipp.* IX. iii. 7.

Pherecydes, born in the island Syros, one of the Cyclades, said to have been the earliest prose writer in Greece. He flourished about B. C. 544.

Meo regnante gentili. I. e. in the reign of Servius Tullius. *Meo gentili* is probably only a sportive expression of Cicero. Tischer.

Honore et disciplina. Ἓν διὰ δυοῖν for *honore disciplinae*. Z. § 741. B. § 244. A. & S. § 323. 2. (3).

XVII. *Redeo ad antiquos.* Scil. *Pythagoreos.*

Quid: something. The indefinite *quis* after *nisi.*

Numeris. By numbers, i. e. by arithmetical demonstrations.

Descriptionibus. By drawings, diagrams; i. e. by geometrical demonstrations.

39. *Quod Pythagoram.* Scil. *sensisse ferunt.*

Quem ex tuo ore admiror. Je le trouve admirable dans ta bouche."

40. *Macte virtute!* Orelli thinks this phrase is derived from the customary formula in sacrifices, *Jupiter Optime Maxime, macte hac hostia esto.* — See Lincoln's note on Livy II. xii.

Erraverim. Z. § 527. B. § 137. A. & S. § 260. II. Rem. 4. This subjunctive is used "to denote that to which one is inclined." M. § 350. b.

Num igitur dubitamus, an, sicut pleraque? quamquam, etc. The sense is: *We do not doubt, then,* (the question with *num* implying a *negative* answer,) [*that the earth has the appearance of a point,* etc.]; *or do we (doubt it), as* (like the Academics) *we doubt very many things? although this at least can by no means be doubted; for the mathematicians* (by their unerring demonstrations) *convince us,* etc. On the *anacoluthon,* see *infra,* xxxvi. 88, note on *confirmato illo .... quin .... sit.* Our reading is given by many of the best MSS., as the Regius and Gudiani I. and II., and adopted by Kühner and Klotz. Some editors insert between *pleraque* and *quamquam* the words *sic et hoc.* Ernesti, Moser, and Tregder omit *an.*

In medio mundo: In the middle of the universe.

Ad: in comparison with; like the Greek πρός. So Terence, *Eun.* IV. iv. 14: *ne comparandus hic quidem ad illum est.* Cic. *pro Deiot.* viii. 24: *addidit etiam illud, equites non optimos misisse: veteres, credo, Caesar: nihil ad tuum equitatum.* See Hand's *Tursellinus,* Vol. I. pp. 104, 105.

Quasi puncti instar obtinere: "Has almost the appearance of a point." On the word *instar,* see Zumpt's Grammar, § 89.

Quasi .... habeant. See *supra*, note on *quasi agatur*, IV 8

Momenta. Motions, or laws of motion. Kühner. See Horace, *Ep*. I. vi. 4.

Terrena. Orelli, *ut terrena*.

Nutu: tendency. Cf. *De Nat. Deor.* II. xxxix. 98: *terra .... locata in media mundi sede, solida et globosa, et undique ipsa in sese n u t i b u s s u i s conglobata.*

Ad pares angulos. "H. e. ad rectos angulos, ad perpendiculum." Kühner.

Illae superiores. "Scil. terra et aqua. *Hae* sc. ignis et aër." Kühner.

Rursum: on the other hand. Orelli and some editors read *sursum;* but our reading is found in the best MSS.

Sublime. B. § 82. Z. § 267. A. & S. § 192. II. 4. (b). Cf. *De Nat. Deor.* II. xxxix. 101, lvi. 141.

41. *Quinta illa.* See *supra*, x. 22.

Non nominata magis quam non intellecta. I. e. better understood than named.

Ut: so that.

Ne .... jaceat. "Significare vult Cicero, nisi horum aliquid animum esse statuamus, verendum esse, ne tam vegeta mens .... jaceat. *R. Klotz.*" Kühner. "A proposition denoting a design is sometimes employed, from a conciseness of expression, not to indicate the design of the action mentioned in the leading proposition, but the design with which the statement is made." M. § 440. b. — Nobbe reads *nec .... jacet.*

XVIII. *Condoluisse. Cum*, in composition, often gives intensity to the signification of the simple word. Kühner gives *collaudare* and *conniti* as examples; Moser *conticere* and *concalefacere*.

Qui .... non sentiat: Because he does not perceive, etc. *Qui* with the subjunctive giving the *reason;* as, *supra*, xi. 24; *Tusc.* III. xii. 27: *Tarquinio vero quid imprudentius, qui bellum gereret cum iis qui ejus non tulerant superbiam?* where *qui* = *for he;* the construction, with the relative, being more

compact and elegant than it would be with the demonstrative pronoun and a conjunction.

Haec. I. e. philosophical speculations.

Quam . . . . exerceat. Aristophanes, *Vespae*, 1422 (1431 Dindorf.):

Ἔρδοι τις ἣν ἕκαστος εἰδείη τέχνην.

42. *Autem.* "Particula *autem* inservit transitioni, et saepe ita, ut sententiarum contextum interruptum repetat. Vid. Hand. *Tursell.* I. p. 564 sq." Kühner.

Panaetius. A celebrated Stoic philosopher, born at Rhodes. "He afterwards went to Rome, where he became the intimate friend of Lælius and of Scipio Africanus the younger." From his treatise Περὶ τοῦ Καθήκοντος Cicero took the greater part of his work *De Officiis*.

Haec duo genera. Fire and air; implied in *inflammata anima* (πνεῦμα πυροειδές).

Hoc: in this case.

XIX. 43. *Accedit, ut.* "To this is to be added, that . . . ." The difference between *accedit quod* with the indicative, and *accedit ut* with the subjunctive, can be easily seen from our passage. *Accedit, quod facilius animus evadit*, would designate a fact as actually existing, or at least as having been already thought of; *accedit ut f. a. evadat*, denotes a thing which is not stated as existing in fact, but which is to be so conceived of in the mind, or which is to be understood as something added which had not before been thought of." Kühner. Cf. M. § 373, Obs. 3, § 398. b. Z. § 621, 622, 626.

Nihil est animo velocius. Cf. *Odyssey*, VII. 36: Τῶν νέες ὠκεῖαι, ὡσεὶ πτερὸν ἠὲ νόημα.

Caelum. The atmosphere.

Junctis = "compositis."

Ignibus. Ignes caelestes; the stars and the æther F. A. Wolf.

Quum . . . . adeptus est. Orelli, *Tum . . . . adeptus.*

Tamquam paribus examinatus ponderibus: As if poised in equilibrium.

Quibus astra, etc. Cf. ad rem *De Nat. Deor.* II. xlvi. 118: *Sunt autem stellae natura flammeae; quocirca terrae, maris, aquarum vaporibus aluntur iis, qui a sole ex agris tepefactis et ex aquis excitantur; quibus altae renovataeque stellae atque omnis aether refundunt eadem et rursus trahunt indidem, nihil ut intereat aut admodum paullulum, quod astrorum ignis et aetheris flamma consumat.*

44. *Aemulemur. Aemulari* with the dative, in a bad sense. See Andrews's or Riddle's Lexicon.

Ut: namely, that.

Visere. "Hoc verbum nunquam idem significat, quod *videre*, sed semper adjunctam habet notionem aliquid diligenter et accurate inspiciendi, explorandi, examinandi. Est enim verbum *intensivum*, ductum a verbo *videndi*. Sic *Pro Leg. Manil.* xxi. 61: *eam quoque rem populus Romanus non modo vidit, sed etiam omni studio visendam et concelebrandam putavit.*" Kühner. See Freund, or either of his translators.

Natura. Ablative.

45. *Haec pulchritudo.* "H. e. harum rerum caelestium pulchritudo." So *Orat. pro Mil.* xxxvi. 108: *quae oblivio* for *cujus rei oblivio*. We have a similar use of the demonstrative in English.

Patriam. He means particularly the Ionic or Thalesian philosophy. F. A. Wolf. Kühner, Klotz, and Tregder read *patritam*, after Nonius.

Theophrastus. A Greek philosopher; died B. C. 287.

Dispicere. See Andrews's Lexicon, under this word, I., and Ernesti, *Clav. Cic.*

XX. *Aliquid assequi.* "*Aliquid* est quod operae pretium sit. Pari modo Graeci dicunt τί." So with *dicere*, *Tusc.* III. xvi. 35. IV. xxix. 46. V. xxxvi. 104. See Andrews's Lex. under this word, 3; Riddle's Lex. 2. II.

Eas angustias. The Hellespont and the Thracian Bosporus; the latter is here called *ostium Ponti*, the gate of the Euxine Sea.

Delecti .... arietis. From the Medea of Ennius, but altered by Cicero.

Europam .... unda. From Ennius, *Annales*, II. 46.

Contueri. Notice the force of this *compound* verb.

46. *Cernimus .... videmus.* "*Cernere* (a gr. κρίνειν ortum) est rem aliquam ejusque singulas notas perspicere et dijudicare (discernere). Apposite *Billerbeckius* contulit Mil. 29: *ut ea cernimus, quae videmus.* Acad. II. 25: *ego Cumanam regionem video, Pompeianum non cerno.*" Kühner.

Ista aperta et patefacta viderunt. I. e. in their dissections.

Viae .... perforatae. Cf. *De Nat. Deor.* III. iv. 9: *duo lumina ab animo ad oculos perforata* (*habemus*). Plin. *H. N.* xi. 54.

Itaque .... fenestrae sunt animi. Moser cites *ad rem* Pliny, *H. N.* XI. 54.

Animum et videre et audire. Epicharmus:

νοῦς ὁρῇ καὶ νοῦς ἀκούει, τἆλλα κωφὰ καὶ τυφλά.

Nisi id agat, et adsit: Unless it gives attention to it, and is at hand. Agere with *hoc* or *id* denotes "to give attention to," "to be intent upon," "to aim at," "to have in view." For an explanation of this use, see Andrews's Lexicon, under *ago*, 7. Let the student turn to the Oration for Ligarius, and examine similar uses of *ago*, in chapters iii., iv., vi., xii.

Et is. Orelli, *ut idem.*

47. *Quale quidque sit: Of what character each thing is.*

XXI. *Quamvis copiose = tam copiose, quam vis.*

48. *Nonnullorum .... philosophorum.* I. e. the Epicureans.

Ejusque inventori et principi .... venerantur ut deum. The reference is to Epicurus. Davis cites Lucretius, V. 8 sqq.:

"*Deus* ille fuit, *Deus*, inclyte Memmi,
Qui princeps vitae rationem invenit eam, quae
Nunc appellatur sapientia; quique per artem
Fluctibus e tantis vitam tantisque tenebris
In tam tranquilla et tam clara luce locavit."

Cf. Cic. *de Nat. Deor.* I. xvi. 43.

Videlicet. See this word in Andrews's Latin Lexicon, B.

Acherunsia .... loca. From the Andromache of Ennius The poetical form of the original is destroyed by the omissions of Cicero, who quotes only those words which are applicable to his purpose. These readings are found in various editions: *Acherusia, Acheruntia, Acherontia,*—*Pallida, Lethaea,* — *obnubila obsita tenebris,* and *nubila tenebris.*

Quod .... cognoverit. *Timeat* and *cognoverit* are in the subjunctive after the causal conjunction *quod,* because the sentiment is alleged as that of the person spoken of (*philosophum*), and not of the author. See Beck's Syntax, § 151.

Quoniam .... credituri fuerunt. So Davis, Klotz, Tregder, Moser, Kühner, and the best MSS. Orelli and others, *qui .... credituri fuerint.*

49. *Praeclarum autem.* Kühner considers the words *Liberatos .... credituri fuerunt* as thrown in parenthetically, and *autem* as a continuing particle, resuming the train of thought interrupted by the parenthesis.

Venisset. "If past time be spoken of (after a leading proposition in the preterite), the pluperfect is used .... to denote an action which was to be completed before another; *Promisi me, quum librum perlegissem, sententiam meam dicturum esse* (when I had read = when I should have read) .... In English the imperfect alone is often employed; the completion of the action before the other being not so accurately noted." M. § 379, in fin. Cf. Z. § 505.

Quod ut ita sit: Admitting that it is so.

Ut enim: For even if.

Velle ceteris. Supply *persuadere,* from the following *persuasisse.* Tischer.

Videatur. The present *videatur,* says Moser, is used after *attulit* instead of the imperfect *videretur,* " ut significetur non *quodnam fuerit ejus consilium,* sed quid allatis rationibus ita effectum sit, ut nobis etiam *nunc videatur* id sibi persuasisse."

XXII. 50. *Quasi capite damnatos.* A Roman citizen

was said to be *capite damnatus*, when he was deprived of his rights of liberty, of citizenship, and of family. By the Roman law, as Wolf shows, if any one was to be punished with death (morte multatus), he had first to be *capite damnatus*. Kühner. *Capite damnari* is more rarely used than *capitis damnari*. Moser.

Quasi vero .... aciem: As if, forsooth, they understand what it is in the body itself, what its form, what its size, what its position; for example, whether, if at this moment all things in a living man, which are now covered, could be seen, the mind would appear ready to come under view, or whether its thinness is so great as to elude the keenness of sight. "Quasi (*quasi vero*) is particularly used, when by way of jest, or to correct an erroneous supposition, we state what is *not* the case." M. § 444, Obs. 1. I agree with Hottinger, Orelli, and Moser, in regard to the rendering to be given *ut* in this passage: — [as if they understand,] *for example*, whether, etc.

In homine vivo. *Vivo*, a conjecture of Bentley, adopted by F. A. Wolf, Nobbe, Orelli, Kühner, and others. The MSS. read *uno*, which is defended by Klotz. Moser conjectures *una*.

51. *Alienae domui.* This form of the old locative case is adopted here by Klotz, Kühner, and in many old editions, it being found in the best MSS.; other editors read *domi*. See Andrews's Latin Lexicon, under *domus*, 2. a.

Quasi domum suam. Cf. *supra*, xi. 24: *animos, quum e corporibus excesserint, in caelum, q u a s i i n d o m i c i l i u m s u u m, pervenire.*

52. *Nimirum:* "*certe, utique.*" "*Nimirum* is to be taken in the sense of *mirum ni: ni esset, mirum foret:* so that it properly contains a thought in itself." Reisig, *Vorles.* § 271.

Neque nos corpora sumus. Cf. Somnium Scipionis, viii. (p. 82): *sic habeto .... demonstrari potest.*

Aliquod. Notice the *adjective* form of the pronoun.

Sic ut tributum deo sit. So Kühner and Tischer, instead of the reading of many MSS.: *sic ut tributum a deo sit hoc se*

ipsum posse cognoscere. There is great variance in the readings of MSS. and editions. See Moser and Kühner, h. l.

53. *Ratio* = *ratiocinatio*, *argumentatio*.

In Phaedro, p. 245, ed. Steph.

De Re publica. In the Somnium Scipionis (pp. 82, 83).

XXIII. *Nunquam ne moveri quidem.* "Two negatives do not destroy one another, if a proposition begins with a general negation, and a single idea is then brought prominently forward by *ne — quidem.*" M. § 460, Obs. 2. So *infra*, xxvii. 66: *nihil ne aut humidum quidem aut flabile.*

54. *A primo* = "*primitus*," "*a principio.*"

Neque nata est .... et aeterna est. "The combination of an affirmative and negative member is denoted by *et — neque*, both — and not, *neque — et*, both not — and (less frequently *neque — que*)." M. § 458. c.

XXIV. 56. *Sanguinem, bilem .... dicere, unde concreta ... sint.* "In objective propositions with conjunctions, or in dependent interrogative propositions [as here, *unde .... sint*], we sometimes find the irregularity that a substantive (or pronoun), that ought to be the subject in the objective proposition, is drawn into the leading proposition, either as the object of the verb, or as the subject, in case the verb otherwise stands impersonally (as intransitive) or in the passive voice. In good prose, however, this *attraction* is very rare, and is found after an active verb only where the writer at first contemplated another turn of the discourse, and afterwards added the subordinate proposition: *Simul vereor Pamphilum, ne orata nostra nequeat diutius celare* (Ter. *Hec.* IV. i. 60 = *ne Pamphilus*)." M. § 439, Obs. 1. This kind of attraction is one of those easy, careless forms of expression which are very natural in conversation, and often have a peculiar force and beauty above more formal constructions. It is very frequent in Plautus and Terence, though rarer in later writers, — occurring often, however, in the dialogues and letters of Cicero. The verbs with which it is generally found are *v. sentiendi et declarandi* and sometimes *efficiendi*, including verbs of *knowing*,

perceiving, *wishing*, *fearing*, *saying*, *hearing*, *causing*, and *effecting*. Cic. *de Nat. Deor.* I. xxvi. 73: *Istud* quasi *corpus* et quasi *sanguinem*, quid sit, intelligis? *Fam.* VIII. x. 3: Nosti *Marcellum*, quam tardus sit. Terence, *Adelph.* V. ii. 20: *Illum* ut vivat optant. *Eun.* III. v. 62, 63: Metuo *fratrem* ne intus sit. Cic. *pro Deiot.* xi. 30: Quis *tuum patrem* antea qui esset, quam cujus gener esset, audivit? Ter. *Heaut.* I. i. 4–6: Virtus tua *me* .... facit, ut te audacter moneam. I cannot refrain from extracting a part of the acute note of Reinhardt on the passage last cited: "Eo *aptius* poëta orationem vinxit, quod *me*, unde in proxime subsequenti inciso *ego* mente repetendum est, ad prius incisum transscriptum tradidit. *Pondere aequabiliore* incisa descripsit, quod *mei* cogitationem ex posteriore inciso in prius et brevius incisum transtulit, et eo amplius aliquid lectoribus intelligendum praebuit, quoniam *me facit, ut te moneam, efficit me talem* est, *qui te moneat*, quum [altera dicendi ratio] simpliciter sit, *efficit, ut te moneam*. Tantum veteres etiam in minutissimis rebus cultissimis nostris linguis prudentia et arte antecedunt!"

Animum ipsum, si nihil esset in eo. An anacoluthon [for *in animo ipso si nihil esset*]. F. A. Wolf. Ramshorn (Lat. Gr. § 132, note, p. 393, ed. 2) considers this as an *accusative absolute*, which he explains by *quod attinet ad*. The best explanation, however, is, that this accusative (*animum*) is attracted by the construction of the preceding proposition. An instance of this attraction has been cited from Homer, *Odys.* I. 275:

Μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι,
Ἂψ ἴτω εἰς μέγαρον,

where the accusative μητέρα is attracted by the construction of the preceding verse:

Μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι.

Kühner.

Tam natura. Ablative.

Haec enim: for these things. The *neuter* plural pronoun

is here used after two feminine nouns, because Cicero refers not only to vines and trees, but to all kinds of plants (*haec* = *haec et talia*).

57. *Plato .... superioris.* In the *Meno*, and the *Phaedo* Cf. Cic. *de Senect.* xxi. in fin. (p. 88).

In eo sermone. See the *Phaedo* of Plato.

A pueris: from boyhood. See Hand's *Tursellinus*, I. p. 22.

58. *Quumque nihil esset: And since* as he thought *nothing really exists* (Οὐδενὸς ὄντως ὄντος). As Olivet says, the word *esset* is not to be taken here in its common signification, but in accordance with the sentiment of Plato, who said that nothing really exists except *ideas*. Plato distinguished carefully between the τὸ ὄν and the τὸ μὴ ὄν, — the τὸ ὄντως ὄν and the τὸ φαινόμενον. Of the phenomenon he does not say that it *is* (ἐστί), but that it *appears*, *happens* (γίγνεται). The imperfect *esset* is used to accommodate the construction to the tense of *potuit agnoscere*.

Quod semper tale sit, quale ἰδέαν appellat ille. A shorter expression for "quod semper tale sit, quale est: quod (*seu* quam) ἰδέαν appellat ille." Kühner. Cf. *Acad.* I. viii. 30: *Mentem volebat rerum esse judicem; solam censebat idoneam, cui crederetur; quia sola cerneret id, quod semper esset simplex et unius modi et tale, quale esset. Hanc illi ἰδέαν appellabant, jam a Platone ita nominatam; nos recte speciem possumus dicere.*

Haec .... agnoscere. "*Haec* and *cognita* are the ἰδέαι; *agnoscere* here = *cognoscere*." Tischer.

Admiratio: the wonder at; not the *admiration* of.

Neque = *neque vero: but not, and yet not.*

59. *Aut unde naturam?* So the best MSS., Kühner, Treg., Tisch. Some editors read *natam*.

Simonides, of Ceos, the celebrated lyric poet, is said to have been the inventor of the mnemonic art Kühner compares Quintil. *Inst. Orat.* XI. ii.; Plin. *H. N.* VIII. xxiv.; Aelian. *V. H.* VI. x.; Cic. *de Divin.* I. xxvii.; *de Orat.* II. lxxiv. 299.

Theodectes, of Phaselis. "Quin semel auditos quamlibet multos versus protinus dicitur reddidisse Theodectes." Quintil. *Inst. Orat.* XI. ii. 51. — Cf. Aelian. *V. H.* VI. x.

Cineas. "Cineas.... missus a Pyrrho legatus ad Romanos, postero die novus homo et senatum et omnem urbanam circumfusam plebem nominibus suis persalutavit." Seneca, *Controv.* I. Prooem. Cf. Plin. *H. N.* VII. 24.

Charmadas, an Academic philosopher, the pupil of Carneades. He was at Rome B. C. 111. *Scepsius Metrodorus*. Metrodorus of Scepsis in the Troad. In regard to these two philosophers, Kühner refers to Cic. *de Orat.* II. lxxxviii. 360; Quintil. XI. ii. 26 and X. vi. 4; Plin. *H. N.* VII. 24.

Hortensius. "Hortensius a Sisenna provocatus, in auctione persedit diem totum, et omnes res, et pretia, et emptores ordine suo recensuit, argentariis recognoscentibus, ita ut in nullo falleretur." Seneca, *Controv.* Prooem. Cf. Cic. *Brut.* lxxxviii. 301; Quintil. X. vi. 4, XI. ii. 24.

XXV. 60. *Illa vis*. "Non memoriae solum, sed totius mentis atque animi."

Non est certe nec .... nec, etc. Z. § 754. n. M. § 460, Obs. 2.

Istos. I. e. those who pretend to understand what the mind is. Supply *pudet*.

Nescire. Supply *me*. "The pronouns *me*, *te*, *se*, *eum*, *eos*, where no great stress is placed upon them, in the construction of the accusative with the infinitive are often omitted, particularly by later writers. In Cicero this omission of the pronouns seldom occurs, except where the infinitive depends upon *verba dicendi*, *fatendi*, *existimandi*, *opinandi*, *negandi*, and the like." Kühner. Such omissions are common in the early dramatists; and in some cases both the subject and the object of the infinitive are left to be mentally supplied.

Illud. An anacoluthon. The full construction is thus given by Moser: *Illud certe facerem, si .... animus: jurarem equidem eum esse divinum.*

Terrane, etc. *Terra* is in the abl. depending upon *sata* and *concreta*. *Hoc nebuloso et caliginoso caelo*, abl. absolute of attending circumstance.

61. *Capacitatem.* "Semper significat spatium vel ampli tudinem loci, qui capere aliquid et continere potest. Vid Plexiaci *Lexicon Philosophicum*, p. 195." Moser.

Effingere. "A more precise expression would be, *efficta continere.*" F. A. Wolf. Kühner thinks this use of *effingere* very elegant: "Memoria comparatur cum tabula cerea, cui res imprimuntur. Multo vividius ipsa tabula res ei impressas effingere et quasi ex sese efferre dicitur, quam res in tabula effingi."

62. *Aut qui . . . . nomina?* Supply *ejusne tibi animus ex hac terrena natura concretus videtur?*

Imposuit nomina. Plato (in the Cratylus), and the Stoic philosophers, held that the names of things had their origin φύσει, and not, as Pythagoras thought, θέσει.

Praegressiones, institiones. Other readings: *progressiones, institutiones* [*que*].

Superiores. "H. e. qui prioribus temporibus vixerunt."

Non re, sed vocabulo errantia. Cf. *De Nat. Deor.* II. xx. 51: *Maxime vero sunt admirabiles motus earum quinque stellarum, quae falso vocantur e r r a n t e s; nihil enim errat quod in omni aeternitate conservat progressus reliquosque motus constantes et ratos.*

[*Animus*]. Orelli, Moser, and Kühner bracket this word, which, though found in all the good MSS., seems out of place here. Some editors read *animo*, and some omit the word altogether.

63. *Archimedes* constructed a kind of orrery, representing the movements of the heavenly bodies. Cf. *De Nat. Deor.* II. xxxv.

Quod si . . . . fieri non potest, ne . . . . potuisset imitari. Observe this singular form of a conditional proposition, in which the present indicative is placed in the protasis, the pluperfect subjunctive in the apodosis. "The condition," says Kühner, "is expressed by the indicative as a fact that is certain; the consequence is expressed as dependent upon certain fixed conditions. The sentiment might be given in other words

as follows: 'Quod si pro certo ponimus, hoc in mundo fieri sine deo non posse; sequitur, ut Archimedes, *nisi divinum ingenium habuisset*, eosdem motus non potuisset imitari.' The passage can be thus expressed in Greek: *εἰ μὲν οὖν τοῦτο ἐν τούτῳ τῷ κόσμῳ ἄνευ θεοῦ γίγνεσθαι οὐ δύναται, οὐδ' ἂν ἐν τῇ σφαίρᾳ τὰς αὐτὰς κινήσεις ὁ Ἀρχιμήδης ἄνευ θείου νοῦ μιμεῖσθαι ἐδυνήθη.*"

XXVI. *Poëtam....fundere.* *Orat. pro Arch.* viii.: *poëtam natura ipsa valere, et mentis viribus excitari, et quasi divino quodam spiritu inflari.* *De Orat.* II. xlvi. 194: *Saepe audivi poëtam bonum neminem .... sine inflammatione animorum exsistere posse et sine quodam afflatu furoris.* Ovid, *Fast.* VI. 5:

Est Deus in nobis, agitante calescimus illo,
Impetus hic sacrae semina mentis habet.

Ut Plato. Some editors add *ait.* Plato, *Timaeus: τῷ θνητῷ γένει δωρηθὲν ἐκ θεῶν.*

Jus hominum. In contradistinction to *jus civile.*

Eademque. *Que = and in short.* See Arnold's *Introd. to Latin Prose Comp.*, Part II. § 39, 239. For similar uses of this conjunction see *infra*, xxxiv. 82, *totumque;* xliii. 104, *totaque;* xlix. 118, *nihilque.*

65. *Ne in deo quidem.* So Klotz, Tregder, Kühner, and Tischer, with the authority of a few MSS., instead of the common reading, *nec in deo.* The use of *nec* for *ne — quidem* is undoubtedly unciceronian, though common in the silver age.

Juventate. Juventas, the Hebe of the Greeks.

Bibere ministraret. A Greek construction, for *potum ministraret.* So Liv. xl. 47: *ut bibere sibi juberet dari.* Terent. *Andr.* III. ii. 4: *Quod jussi ei dari bibere.*

Laomedonti. Laomedon, king of Troy, and father of Priam. In making Ganymedes the son of Laomedon, Cicero differs from the Homeric account, which represents him as the son of Tros.

[*Qui*]. Orelli omits this word, although it is found in

almost all the best MSS. If we retain it, we must supply *est* with *deus*, to complete a predicate for the subject *animus*, *divinus est* being, of course, the predicate of *qui*.

Euripides. Kühner cites this fragment from Euripides: θεὸς γάρ τις ἐν ἡμῖν. For the sentiment, compare Seneca, *Epist.* 41: *Sacer intra nos spiritus sedet, malorum bonorumque nostrorum observator et custos: hic prout a nobis tractatus est, ita nos ipse tractat.* Cic. *Somn. Scip.* viii.: *Deum te igitur scito esse*, etc. (p. 88). See other extracts referred to by Davis, whose edition of the Tusculan Disputations is particularly rich in citations of illustrative passages.

Quinta quaedam natura. See *supra*, x. 22.

In Consolatione. The treatise *De Consolatione, sive de Luctu minuendo*, which Cicero composed, to assuage his own grief, upon the death of his daughter Tullia, is now lost.

XXVII. 66. *Quae sola divina sunt: Which are wholly divine.*

His usitatis notisque naturis. The four elements.

Quod viget. "Verbo *vigendi* continetur notio motus, mutationis, crescendi."

67. *Quae .... vellem.* The full idea conveyed here by the use of the imperf. subj. is, *quae habere vellem, si fieri posset.*

Ut se ipsum ipse videat. So Moser, Kühner, and Tischer, from the best MSS. F. A. Wolf, Orelli, and Nobbe, *Ut sese ipse videat.*

Fortasse: quamquam id quoque. "H. e. fortasse *formam suam non videt;* quamquam id quoque *fieri potest*, sc. ut animi forma aliqua mente comprehendatur." Kühner. *Id* refers to *videre formam suam.* Beck.

Motum: its susceptibility. "The internal power of motion of the soul, as a *res vegeta.*" F. A. Wolf. "The susceptibility of the soul for every impression." Orelli.

Qua facie quidem. Quidem = but. See Riddle's Lexicon, s. h. v. *D.* The adversative signification of this particle may be seen in the following passages: *Infra*, xli. 99: *dii immortales sciunt; hominem quidem scire arbitror neminem;*

xliii. 102: *Theodori quidem*, etc. The peculiar general signification of this word, however, is distinguishable here in addition to its adversative force.

XXVIII. 68. *Ut* corresponds with *sic mentem hominis*, etc. (§ 70). Kühner.

Deminutione. So Orelli, Moser, and Kühner, instead of *diminutione*, which many editions read. The difference of signification between *diminui* and *deminui* is, as Kühner shows, a strong argument in favor of our reading. See Andrews's Latin Lexicon, s. v. *deminuo*, in init.

Quasi fastorum: As if of a calendar. In apposition with *luminis*. "*Lumen lunae* comparat Cicero cum fastis aut calendario, quia hoc lumine accrescente et decrescente dies et menses notabantur."

Notantem et significantem. So almost all the MSS. Davis reads *notantem et signantem*. Ernesti, F. A. Wolf, and Orelli, *notis signantem*.

Orbe, in duodecim partes distributo. The zodiac.

Quinque stellas. The planets Saturn, Jupiter, Mars, Venus, and Mercury.

Duabus oris. The two temperate zones.

Sub axe .... nives. From the Philocteta of Accius. The verse is iambic trimeter. *Ad: towards. Stellas septem:* the Ursa Minor. *Aquilonis.* The *s* is elided in scanning.

69. *Caelum .... convestirier.* The verse is iambic trimeter; the lines are from the Eumenides of Ennius (according to G. Hermann). "Eleganter dicitur *caelum nitescere*. Cf. Lucret. I. 9:

Tibi (Veneri) suaveis Daedala tellus
Summittit flores, tibi rident aequora ponti,
Placatumque *nitet* diffuso lumine *caelum*."

Laetificae. "Adjectives ending in *ficus*," says Kühner, "belong particularly to the old language, in which they have often the same force as the simple forms afterwards." He gives as examples *vastificus*, *luctificus*, *regifice*, *tabificus* (all of which occur in the Tusculan Disputations), *tristificus*, *in-*

gratificus, delenificus. A few, as *magnificus, munificus, benaficus, honorificus*, continued in common use.

Scatere. The penult of this word, as Manutius shows, is here short, so that the second foot of the line is an anapæst: scătĕr'hĕr—. Cf. Lucret. V. 597, 950. So *fervĕre, stridĕre, tergĕre*, and some other verbs, are found in old writers with the forms of the third conjugation, instead of the corresponding forms of the second in which they were always used by later authors. *Convestirier.* A. & S. § 162. 6.

Ad vescendum, etc. *Ad, for.* This preposition is often used to denote the end for which anything is designed.

Eorumque. Orelli reads *ipsorumque.*

70. *Iis.* So Moser, Kühner, Tischer. Orelli and Nobbe, *his.*

Vim divinam mentis. A repetition of the object (*mentem hominis*), in consequence of the intervening parenthesis.

XXIX. *Ad id.* *Ad, with regard to.*

71. *Plumbei.* Cf. Terent. *Heaut.* V. i. 3, 4: *in me quidvis harum rerum convenit, Quae sunt dicta in stultum, caudex, stipes, asinus, p l u m b e u s.*

Nec interire igitur. So most editors. Moser says, "Recte se habere *nec* pro *etiam non* (ut dictum sit pro *ergo etiam non interire*) certus sum." Kühner and Tischer adopt Madvig's conjecture: *ne interire quidem igitur.*

Nec patronum quaesivit ad judicium capitis: Neither sought an advocate in the trial for his life. On the impeachment of Socrates, the celebrated orator Lysias composed a speech, which he offered him, to deliver in his own defence, but the philosopher refused to accept it, deeming it unmanly to avail himself of such aid. See Cic. *de Orat.* I. liv.; Val. Max. VI. iv. 2; Stobaeus, *Serm.* VI[r].; Quintil. *Inst. Orat.* II. xv.

Nec quaesivit . . . . nec . . . . fuit, adhibuitque. "If a negative proposition is followed by an affirmative, by which the same thought is expressed or continued, *que, et*, or *ac* is employed in Latin, where in English we use *but.*" M. § 433, Obs. 2.

Liberam contumaciam: A noble disdain.

De hoc ipso. I. e. de immortalitate animorum.

Quum paene .... teneret. So editors generally. Kühner, Klotz, and Tischer, from the MSS. Regius and Gudianus I., *tum paene .... tenens.*

Ascendere. Orelli and Moser; *escendere.*

XXX. *Ita enim censebat.* These views of Socrates are stated in the *Phaedo* and other works of Plato.

72. *Dedissent.* Orelli and Nobbe, *dedidissent.*

Seseque .... sevocassent. Supply *qui* from the preceding *quibus: quique sese .... sevocassent.* Moser, Kühner, and Tischer read *sevocavissent.*

73. *Ut cygni.* F. A. Wolf supplies *faciant.* I prefer the explanation of Kühner, who makes *cygni* the subject of *moriantur*, and considers *qua providentes* as an anacoluthon for *qua provident.*

Moriantur. Subj. in the *oratio obliqua.*

Usu venit = accidit. See Orelli's able and copious explanation of this phrase, in his note on F. A. Wolf's Vorlesungen, h. l.

Qui quum .... intuerentur. Anacoluthon. Regularly we should have *quod iis .... usu venit, qui .... intuentur, ut .... amitterent*, or *quod iis .... usu venit, qui, quum .... intuerentur, adspectum .... amiserunt.* Kühner.

Se ipsa. Z. § 696.

Reverens. In the sense of *timens;* a rare use in Cicero.

In rate. Orelli, *rate.*

74. *Cato.* M. Porcius Cato Uticensis, who died a voluntary death when the victories of Cæsar had ruined the republican cause.

Dederit .... excesserit "As the future perfect expresses a future action as completed, it acquires the meaning of the simple future, implying, however, the rapidity with which the action will be completed. This occurs, in the first place, when another future perfect, or any other tense supplying its place, is contained in the leading sentence, so that the two actions are *contemporaneous.*" Z. § 511.

Nae. Z. § 360.

Medius fidius. I. e. *me dius* (i. e. Διός) *fidius* (i. e. *filius*, cf. *dacrima* pro *lacrima*, etc.) *juvet.* Kühner. So Zumpt, Lat. Gr. § 361. n., and (substituting *servet* for *juvet*) Reisig, *Vorles.* § 132. For another explanation see Hand's *Tursellinus*, and Andrews's Latin Lexicon s. v. — "Vide quae disputavit M. Schmid. in Jahnii Annall. Philoll. et Paedagg. 1830, I. 3, p. 343."

XXXI. 75. *Nec quidquam aliud, est mori discere.* Some editors read *ecquidnam aliud est quam emori discere?*

Tum denique vivemus. Euripides:

> Τίς οἶδεν, εἰ τὸ ζῆν μέν ἐστι κατθανεῖν,
> Τὸ κατθανεῖν δὲ ζῆν;

Nam haec quidem vita mors est. Cf. Cic. *pro Scauro: Socrates illo ipso die, quo erat ei moriendum, permulta disputat, hanc esse mortem, quam nos vitam putaremus, quum corpore animus tamquam carcere saeptus teneretur, vitam autem esse eam, quum idem animus vinclis corporis liberatus in eum se locum, unde esset ortus, retulisset.*

Quam. To be referred to *vita*, not to *mors.* F. A. Wolf.

76. *Has res.* "Δεικτικῶς expressum pro: res in his terris, hanc vitam. Graece: τὰ ἐνθάδε."

Ut verear . . . . potius: That I believe that there is nothing else so little an evil (literally *not an evil*), *certainly, for man, or rather that there is nothing else good*, etc. Notice the use of *vereri* in the sense of *to believe, suppose*, apprehend.

Quid refert? Scil. utrum dii ipsi, an cum diis futuri sumus; nam utrumque praeclarum est. Kühner.

Adsunt enim. The particle *enim* here implies an ellipsis; as *supra*, vi. 11: *Quis enim non in ejusmodi causa?* We may supply *At non omnes eadem sentiunt;* adsunt enim, etc.

77. *Qui potest, Qui possit.* Understand *fieri*, as with *si posset*, xi. 23. *Qui* is here the interrogative adverb; an old form of the ablative of the interrogative pronoun.

Quos equidem non despicio. Ironically, as in *Tusc.* II.

iii. 7: *quos* (Epicureos) *non contemno equidem, quippe quos nunquam legerim.*

Contemnit. Orelli omits this word, and Moser brackets it; but it is found in nearly every one of the MSS., and the slight irregularity of construction it occasions presents no serious difficulty.

Cornicibus. It was a common belief among the ancients, that crows lived through nine generations of men. Cf. Ovid. *Metam.* VII. 274:

"Ora caputque *novem cornicis saecula passae.*"

XXXII. *Num non vis: You are not unwilling, then? Non vis* from *nolo.* This is the reading of Tregder and Kühner, from the MSS. Regius and Gudianus I. Orelli and Moser, *numne vis;* Nobbe, *num vis.*

De immortalitate depellet. Notice the conciseness of the expression.

78. *In his est enim.* Another instance of *enim* implying an ellipsis. We may supply, says Moser, some sentence like this: *quare nihil mirum si in his labamus:* in his est enim, etc.

Istos vero. Scil. *dimittamus.*

Qui .... suscipiant. Because they undertake to prove. The subjunctive of the reason.

Idcirco. So the best MSS. Orelli reads *id certe.* Klotz conjectures *id vero,* which Tischer adopts. Tregder, from the conjecture of Madvig, reads *consequens, non concedant.*

Dant. "We should expect *dent;* but for liveliness' sake the *oratio obliqua* passes over into the *recta.*" F. A. Wolf.

Ut .... ne intereat. Ut: namely, that. "Pro *ut ne* exspectamus *ut non;* sed verbum *dandi* notioni concedendi (*to grant*) adjunctam habet notionem permittendi (*to allow*)." Kühner.

79. *Panaetio.* See *supra,* xviii. 42, note.

Quod declaret. The force of the subjunctive, indicating that it is the sentiment of Panaetius which is expressed, may be shown by the translation, *which, as he says, the resemblance shows,* etc.

Eorum similitudo. Scil. *cum iis, qui procreent.*

XXXIII. 80. *Quum dicatur.* Subjunc., though with *quum temporale*, because connected as an essential part with the dependent infinitive clause *de mente dici.*

Semotas a mente et disclusas putat. "Plato enim rationem ponit in capite, iram in pectore, cupiditatem subter praecordia."

Hominum autem. "Saepe *autem* idem fere denotat quod *item, etiam, praeterea*, ita tamen, ut aliquam oppositionem involvat. . . . . Pari modo et multo saepius apud Graecos δέ inservit continuandae orationi." Kühner. — "Quod nos Germani cogitare solemus in verbis *et ex altera parte praeterea*, vel *item ex altera parte*, Latini simpliciore ratione exprimunt per autem." Hand's *Tursellinus*, I. p. 562.

Aristoteles ait. Problem XXX. Quaest. I. Cf. Senec. *de Tranq.* XV.: *Aristoteli nullum magnum ingenium sine mixtura dementiae fuit.* Phavorin. apud A. Gell. *N. A.* XVIII. vii.: Scitote.... intemperiem istam, quae μελαγχολία dicitur, non parvis nec abjectis ingeniis accidere, ἀλλὰ εἶναι σχεδόν τι τὸ πάθος τοῦτο ἡρωϊκόν.

Aristoteles quidem ait: For example, Aristotle says, etc.

Ut . . . . feram: So that I do not take it ill that I am rather stupid. Ironical. Olivet translates the passage, *C'est ce qui me console de la mediocrité de mon génie.*

Quae similitudinem faciant. Moser says that this subjunctive may be explained by considering *quae* as equivalent to *ejusmodi ut*, or by taking the whole sentence as having this force, *ea sunt autem ita comparata, ut similitudinem faciant*, or *ea sunt autem hac naturâ, ut — faciant.* Orelli reads *faciunt.*

81. *Vellem.* Z. § 528, n. 2. A. & S. § 260, Rem. 8.

Posset. Z. § 624. B. § 202.

Vixit cum Africano. Panætius was an intimate friend of Scipio Africanus the younger, and of Lælius. See *supra*, note on xviii. 42.

Africani fratris nepos. Q. Fabius Maximus son of Q.

Fabius Maximus Allobrogicus, and grandson of Q. Fab. Max. Æmilianus, the brother of Scipio Æmilianus Africanus Minor. See Valerius Maximus, III. 5. 2.

Facie vel patris. Scil. *simillimus.*

Vita. Ablative.

P. Crassi. P. Licinius Crassus, surnamed *Dives;* consul with the elder Africanus, B. C. 205, successful as a general, and of high repute as a statesman, jurist, and orator. He died B. C. 183. His grandson had the same name. Tischer.

XXXIV. 82. *Spero fore .... vitae.* Tregder and Tischer, following Manutius, attribute these words, as well as the foregoing and succeeding, to Cicero (*M.*).

Democritici. Orelli and Moser read *Democritii.*

Nihil tertium. Nothing besides body and soul. [Rem. 2.

Ut credam: Even though I may believe. A. & S. § 262,

83. *Vide ne.* "Formula urbana monendi et dubitandi, veteribus scriptoribus maxime frequentata, quae respondet Graeco ὅρα μή."

Cyrenaico Hegesia. Hegesias, a Cyrenaic philosopher, who lived at Alexandria perhaps about B. C. 260. From the effect of his gloomy description of human misery, he received the surname Πεισιθάνατος.

Ptolemaeo. Ptolemæus Philadelphus.

84. *Callimachi.* A celebrated Alexandrian grammarian and poet.

Cleombrotum. An Academic philosopher of Ambracia;

"He who, to enjoy
Plato's Elysium, leaped into the sea."

Platonis libro. The Phædo.

Epigramma. Callim. *Epigr.* xxiv.:

Εἴπας, Ἥλιε χαῖρε, Κλεόμβροτος Ὠμβρακιώτης
Ἥλατ' ἀφ' ὑψηλοῦ τείχεος εἰς Ἀΐδην,
Ἄξιον οὐδὲν ἰδὼν θανάτου κακόν, ἀλλὰ Πλάτωνος
Ἓν τὸ περὶ ψυχῆς γράμμ' ἀναλεξάμενος.

This epigram Camerarius has thus rendered:

"Sole valedicto Ambraciota Cleombrotus, alto
Se de muro undas misit in aequoreas.
Nil tamen huic triste acciderat, solumque Platonis
De natura animi legerat ille librum."

"Hinc Ovidius in *Ibin.* 493:

Vel de praecipiti venias in Tartara saxo,
Ut qui Socraticum de nece legit opus."

Ἀποκαρτερῶν. One who starves himself to death.

Quod: because; introducing the reason of the title. Moser reads *in quo.*

Possem id facere: at nolo. Kühner.

Et domesticis .... privati. Take *domesticis* with *solatiis, forensibus* with *ornamentis.* Cicero refers to the death of his daughter Tullia, and to the usurpation of Cæsar, by which he was prevented from taking an active part in the government of the state.

Qui .... nos .... abstraxisset. Qui is nominative, says Tischer, by the very frequent attraction of the relative to the parenthetical subordinate sentence (*si ante occidissemus*). See Z. § 804. The strictly regular construction would be *quos .... privatos .... mors .... abstraxisset.*

XXXV. 85. *Metellus.* Q. Cæcilius Metellus Macedonicus. "He is frequently quoted by the ancient writers as an extraordinary instance of human felicity. He had filled all the highest offices in the state with reputation and glory, and was carried to the funeral pile by four sons, three of whom had obtained the consulship in his lifetime, while the fourth was a candidate for the office at the time of his death."

Filiis, quinquaginta (*filiis*). Ablatives of quality. Z. § 471

Honoratis, "having held high offices, *honores.*"

Septendecim justa uxore natis. According to the Homeric tradition, there were *nineteen* children of Priam and Hecuba Cf. *Iliad.* VI. 244, XXIV. 495 sqq. Orelli, Moser, and Nobbe read *nati.* Our reading is found in the best MSS., and adopted by Klotz, Tregder, and Kühner.

Priamum, etc. A similar thought may be found in Juvenal, *Sat.* X., vv. 258 sqq.

In aram. The altar of Jupiter Herceus, at which Priam took refuge when the Greeks entered Troy.

Hostilis manus. Priam was slain by Pyrrhus or Neoptolemus, the son of Achilles. For a description of his death, see the beautiful lines of Virgil, *Aen.* II. 506 – 558.

Adstante . . . . laqueatis. These lines, and the three following, are from the Andromache of Ennius. The verse is anapæstic dimeter. The words omitted in the first line are *Vidi égo te*, (adstánte, etc.).

Adstante ope barbarica. Literally, his foreign power standing by him, i. e. remaining. Forcellini quotes the half-line of Virgil, *Aen.* II. 22: *Priami dum regna manebant*, as conveying the same meaning as these words. *Barbarica*, foreign, i. e. Phrygian; "quia πᾶς μὴ Ἕλλην βάρβαρος."

Evitari. An old word derived from *vita*, signifying *to be deprived of life*. Notice the alliteration in *vi vitam evitari;* a figure of which the old Roman poets were very fond. Kühner cites *infra*, xliv. 105, *Vidi, vidęre*, etc.; from Accius, *paratam pestem ut participet parem*, and *acrem aciem inclinatam;* from Ennius, *Ex opibus summis opis egens*, — *auxilio exsili*, — *urbe orba sum*, — *fana flamma deflagrata*, — *O pater, O patria, O Priami domus*, — and *major mihi moles, majus miscendum malum.* All these occur in lines quoted by Cicero in the Tusculan Disputations. (See Munk's *Metres of the Greeks and Romans*, tr. by Beck and Felton, p. 23.) In the three lines *Haec . . . . turpari*, observe the ὁμοιοτέλευτον, or similarity of endings, which we find also in the lines *supra*, xxviii 69. (See Munk's *Metres*, p. 24.)

Ista vi: qua Priamus vita privatus est (*Priamo vi vitam evitari*). Nobbe and Klotz retain the old reading, *Ista, vel*, etc.

Tamen. Orelli and Nobbe, *tum;* Moser, after Bentley's conj., *talem.*

Eventum omnino amisisset: He would have escaped the catastrophe altogether; i. e. *expugnatam Trojam non vidisset.*

86. *Pompeio.* Cnæus Pompeius Magnus.

Pompeio melius est factum = "*Pompeius convaluit,*" "es ist besser mit ihm geworden."

Aegrotaret. Wolf well explains the force of this imperfect: "aegrotantes convalescere solent inter aegrotandum."

Coronati .... fuerunt. To manifest their joy.

Nimirum etiam Puteolani: Of course the people of Puteoli also. Nimirum often introduces, as here, a sportive or ironical remark. The smaller city Puteoli imitated, very naturally, its larger neighbor Neapolis.

Vulgo .... gratulabantur. "The third person plural is used without a defined subject.... when the adverb *vulgo* is introduced, to express what persons in general do. Cic. *N. D.* III. 17: *Saturnum maxime vulgo colunt ad occidentem.*" M. § 211. a, Obs. 2. Kühner thus accounts for the use of the imperfect *gratulabantur* in connection with *coronati fuerunt*: "The thing of principal importance is indicated by the perfect *fuerunt*, the secondary proposition by the imperfect *gratulabantur; as if it had been said, coronati N. fuerunt, dum vulgo ex opp. p. gratulabantur.*"

Fortunatum. I. e. indicating his good fortune.

Socero. C. Julius Cæsar, whose daughter Julia was the wife of Pompey.

Non liberi defleti. He would not have bewailed the fate of his children, at the thought of the evils in which his fall would involve them. Orelli and Moser, *deleti.*

XXXVI. *Evenerunt.* Orelli and Moser, *evenerint.*

Proinde quasi. Orelli, Nobbe, Moser, *perinde quasi.*

87. *Nomen carendi.* Z. § 425.

Num .... dixerit. Our reading is from the conjecture of Davis, adopted by Tregder and Tischer. D., Tr., and Tisch., however, substituted *pinnis* for *pennis.* The old editions and most MSS., followed by Kühner, *num, aut si c. c. a. pennis, sit qui id dixerit?* Klotz, *num a. c. c. a. p.? Quis id dixerit?*

88. *Confirmato illo .... sit: That being established,— con-*

cerning which, if souls are mortal, we cannot doubt, — namely, *that there is such an annihilation in death, that,* etc. Kühner calls attention to the use of *quin* with the subjunctive, where we should regularly have the accusative with the infinitive after *confirmato illo;* the construction being accommodated, by a kind of *attraction*, to the form of an interposed secondary proposition (*dubitare non possumus*). We noticed the same kind of attraction *supra*, xvii. 40: Num igitur *dubitamus*, an, sicut pleraque? quamquam hoc quidem minime; persuadent enim mathematici, *terram* . . . . *obtinere* for *quin terra* . . . . *obtineat.*

In morte. "*In morte* est *si quis mortuus est.*" Kühner. Orelli and Nobbe read *in malo.*

Dicitur illud. Understand *enim.* Tischer.

Ne carere quidem. Moser, *nec carere quidem.*

XXXVII. 89. *L. Brutus.* L. Junius Brutus, who expelled the Tarquins.

Pater Decius . . . . *filius* . . . . *nepos.* The three Decii, when their troops began to give way, devoted themselves and the army of the enemy to destruction, according to the formula prescribed by the pontifex maximus, then rushed into the thickest of the fight, and were slain; — the elder in the great Latin war, the son in the battle of Sentinum, while fighting against the Samnites, Umbri, Etrusci, and Galli, and the grandson in the war against Pyrrhus, according to some authorities; others, however, say that he survived this war.

Scipiones. The brothers P. Cornelius and Cn. Cornelius Calvus, who were slain in battle by the Carthaginians, B. C. 212.

Paullum et Geminum. L. Æmilius Paullus, consul, and Cn. Servilius Geminus, a consular, fell in the disastrous battle of Cannæ, B. C. 216.

Marcellum. M. Claudius Marcellus, the conqueror of Syracuse. He was defeated by Hannibal near Venusia, B. C. 208, and slain in the battle.

Lităna. A large forest on the Apennines, in Cisalpine

Gaul. The penult is short, after the analogy of other Celtic names. Some editors read *Latini*.

Albinum. L. Postumius Albinus, who was killed in battle by the Boii, B. C. 216.

Lucania. A district in lower Italy. Kühner, after many MSS., reads *Lucani*.

Gracchum. Tib. Sempronius Gracchus, a distinguished general of the second Punic war. He was slain B. C. 212.

90. *At id ipsum*. *At* introduces a supposed remark of an objector; it may be translated *but, you will say*.

Quamquam hoc .... saepe. Scil. *dico*.

Sed eo: Yet I do it *for this reason*.

Nec pluris .... captam: And that Marcus (Furius) *Camillus now cares no more for this civil war, than I, in his lifetime* (when I was not yet born), *cared for the capture of Rome* (by the Gauls under Brennus). *Pluris facere*. A. & S. § 214.

Cur igitur et Camillus doleret, ... et ego doleam. Why then would both Camillus have mourned, etc., *and would I mourn?* In *doleret* and *si putaret* we have the *imperfect* subjunctive both in the protasis and the apodosis, instead of the pluperfect. Ellendt (*de Enunciatt. Conditionall.*, p. 39) says, "praesens res ponitur, quia praecise dicitur pro *cur doleret, si dolere posset*, quod nunc non potest, cum sit mortuus." Kühner's explanation of the use of these imperfects, and of the present subj. *doleam*, — which Moser prefers to Ellendt's, — is this: "An putas et Camillum .... doliturum fuisse, si putasset, ... et me .... doliturum esse .... Profecto et Camillus doliturus fuisset, et ego dolerem." See Z. § 525; M. § 347, Obs. 2.

Ad decem millia annorum: After ten thousand years. See Hand's *Tursellinus*, I. p. 88.

Urbem .... potituram. B. § 64. n. 1. — This reading is sufficiently well established by the authority of the best MSS. and old editors. Nobbe and Orelli (in his additions to Wolf's *Vorlesungen*) prefer *urbe*. "The verb *potiri*," says Kühner,

"is very often, in writers of the golden age, construed with the accusative of the place which any one storms or captures. Undoubtedly this construction occurred much more frequently than it is now met with in editions; for in many places in the writings of Cicero the ablative has been brought in by editors, against the authority of the MSS." The objection urged against our reading, on account of the repetition of the syllables *um*, *em*, *am*, Kühner answers thus: "Commentators upon the ancient writers often have more delicate ears than the ancients themselves. Cicero did not scruple to write in this manner: *Acad.* I. 7: *quoniam quibusnam quisquam enuntiare:* and *N. D.* I. 29: *quam tibi illam nostram Sospitam, quam tu nunquam*, cett."

XXXVIII. 91. *In omne tempus: For all time.*

Cujus sensum habiturus non sit: Although he will have no perception of it. Concessive subjunctive.

Licet.... judicantem.... moliri. "De structura verbi *licet* cum acc. cf. *Tusc.* V. xv. 44: *quibus abundantem licet esse miserum: De Fato*, XV.: *superiora repetentem regredi .... licet.* Accusativus semper ponitur, ubi *licet* non ad certam personam refertur, sed ad indefinitam, quae latet in participio." Kühner. *Judicantem: one who believes.*

Etiam si tu id non agas: Even if you are not aiming at it. A very natural use of the second person, although the other verbs in the sentence are in the third. Cf. *Pro Ligar.* ix. 28: *erat enim amentis, quum aciem videres, cogitare.*

Quam .... sensurus sit, ... quam .... consequatur. Subjunctive of the reason. *Consequi* = *una sequi.*

Alteri, the latter (referring to *mortuos*); *alteros, the former* (vivos). A similar sentiment to the one here expressed is found in a work falsely attributed to the Athenian philosopher Æschines: Θάνατος περὶ τοὺς ζῶντας οὐκ ἔστιν, οἱ δὲ ἀποθανόντες οὐκ εἰσίν· ὥστε οὔτε περί σε νῦν ἐστιν, οὐ γὰρ τέθνηκας· οὔτε, εἴ τι πάθοις, ἔσται περί σε, σὺ γὰρ οὐκ ἔσῃ.

Attinget. So Kl., Tr., Kühn., Tisch., from MSS. Reg., Gud. I., II. Orel., Mos., and Nob., *attingit.* Kühner says:

"Futurum cum ironia aliqua mihi videtur positum esse, ut haec fere vis insit: *alteros c r e d o non attinget mors.*"

92. *Somni simillimam.* "So Homer, *Il.* XI. 242, of a dead person, *κοιμήσατο χάλκεον ὕπνον*; XIV. 231, Ὕπνῳ ... *κασιγνήτῳ Θανάτοιο*. Cf. Plat. *Apol. Socr.*" Tischer. Moser cites the lines of Ovid:—

> Stulte, quid est somnus, gelidae nisi mortis imago?
> Longa quiescendi tempora fata dabunt.

Sues. Keil proposes *sui*, which Tischer adopts. This emendation, besides destroying the whole point of the passage, is altogether uncalled for.

Non modo ipse: Much less he himself. Ipse refers to *quisquam.* "*Non modo* (*non solum*) may be put after the leading clause, in order to indicate that of which the assertion naturally holds first and most of all; *Secundas etiam res nostras, non modo adversas, pertimescebam* (Cic. *ad Fam.* IV. 14), 'and not only.' If the leading assertion be negative (*non, ne .... quidem*), *non modo* expresses what is denied still more strongly ('*much less*,' 'to say nothing of')." M. § 461, Obs. 3. See Z. § 724. b. *Non modo,* then, (like *nedum,*) is used after the leading clause, both in *affirmative* assertions, as in the sentence cited by Madvig, and in *negative* assertions, as in our passage.

Ut: Since the time that. F. A. Wolf.

Opinor. Ironical, like *credo.*

Qui est mons Cariae. This sentence, like several others in this book, has been considered by some editors as a *gloss*, introduced by a transcriber for the purpose of explanation. But the best editors receive it without hesitation. "Orellius monuit: ejusmodi explicationes addi a Cicerone partim doctrinae ostentandae causa, partim ut minus doctis aliquid explicet: qualia hodie in Annotationibus addere solemus, quibus veteres scriptores abstinebant."

Quid curet. See note on *quid loquar?* i. 2, and Z. § 530.

XXXIX. 93. *Quod tandem tempus?* "Sc. *ante.* [The

preposition is supplied from the preceding clause;] as in *Tusc.* III. xvii. 37: *Traducis cogitationes meas ad voluptates. Q u a s? Corporis, credo. In Pison.* xxxvii. 91: *Arsinoen, Stratum, Naupactum .... fateris ab hostibus esse captas. Q u i b u s autem h o s t i b u s? Nempe i i s, quos,* etc. *De Rep.* I. xxxvi. 56: *A J o v e incipiendum putat. Q u o J o v e?*" Kühner.

Querare. Z. § 562. B. § 157, n. 1.

Inquit. "Scil. *adversarius* vel aliquis." Nobbe reads *inquiunt.*

At id quidem ipsum. Moser omits *ipsum.*

Multo saepius .... Troilum. Troilus, a son of Priam, who fell by the hands of Achilles. Virg. *Aen.* I. 475: *Infelix puer atque impar congressus Achilli.* On the sentiment, compare these lines from an ancient sepulchral inscription (Fabretti, p. 377):

> Perpetuo talis gemitu lacrymisque colenda,
>   Infelix, aevo tam cito quae caruit;
> An felix, aegrae potius subducta senectae:
>   Sic Hecuba flevit Penthesilea minus.

94. *Cur? Nam,* etc. The sense is: Cur eorum, qui exacta aetate moriuntur, fortunam laudemus, nulla est causa; nam nulli aetati vita jucundior potest esse, quam senectuti, *etc.* Kühner. *Nam* implies an ellipsis.

Ut cetera auferat. Ut = even if; however it may.

Modo .... assecuta est. The verse is trochaic tetrameter catalectic. — *Modo = just now; a little while ago.* — *Pueros,* dissyllable. — *Adolescentes.* "Adolescentia complectitur h. l. virilem quoque aetatem, quae *de Sen.* xx. *constans* et *media* dicitur. Sic *de Sen.* ii. 4: *Citius adolescentiae senectus, quam pueritiae adolescentia obrepit.* Scilicet Romani dicebantur *pueri* usque ad sextum decimum vel septimum decimum annum, quo, deposita toga praetexta, induebant togam virilem; *adolescentes* usque ad annum quadragesimum; *viri* usque ad annum sexagesimum; tum *senes.*" Kühner.

Quae unam diem vivant. Subjunctive, as part of the assertion of Aristotle.

Decrepita. "The word *decrepitus* in this passage is a ἅπαξ λεγόμενον in Cicero." Moser.

In eadem . . . . brevitate. "An elegant use of the ablative with *in*, instead of the *genitive* or *ablative of quality.*" So Tusc. III. xviii. 42: *Quae sequuntur, in eadem sententia sunt* (h. e. ejusdem sententiae). *De Finn.* II. xiv. 47: *quartum* (*genus honestorum*) *et in eadem pulchritudine*, etc.

Qua illae bestiolae. "For *in qua.* The preposition is usually omitted before a relative pronoun, when it has been placed before the demonstrative pronoun next preceding. Nep. *Cimon.* iii. 1: *incidit in eandem invidiam, quam pater suus. Infra*, xlvi. 111: *in iis malis, quibus vulgo opinantur.* . . . . But when the relation of the preposition in the two members is different, it must be repeated, as *infra*, xlii. 102: *de qua Socrates quidem quid senserit, apparet in eo libro, in quo moritur.*" Kühner.

XL. 95. *Levius . . . . levitati.* A play upon words; as *Lael.* xxiii. 87: *Quis tam esset ferreus, qui eam vitam ferre posset? Cat. Maj.* xi. 38: *Sensim sine sensu aetas senescit.* Orelli, *lenius.*

Chaldaeorum = *astrologers.*

96. *Theramenes.* A leading member of the oligarchical government of the Four Hundred at Athens, B. C. 411. He was chosen one of the Thirty Tyrants, B. C. 404; but, becoming odious to his colleagues on account of his opposition to their tyrannical schemes, was put to death by their command. See Smith's *Dict.*

Legimus. Xen. *Hell.* II. 3. See Felton's *Greek Historians*, pp. 375 – 386.

Ut sitiens: As if thirsty.

Obduxisset = "*avide hausisset.*"

Reliquum sic e poculo ejecit, ut id resonaret. Theramenes, "when he had drunk the hemlock, dashed out the last drops of the cup as if he were playing the game of the κότταβος,

exclaiming, 'This to the health of the lovely Critias!'" — On the *cottabos*, see Smith's *Dict. of Antiq.*, p. 366.

Critiae, qui in eum fuerat taeterrimus. Critias, one of the Thirty Tyrants, took the lead in the prosecution of Theramenes.

Praebiberat = *propinaret.* A ἅπαξ λεγόμενον in Cicero.

Quae brevi consecuta est. In less than a year after the condemnation of Theramenes, Critias was slain at the battle of Munychia.

97. *In eundem carcerem atque in eundem . . . . scyphum.* Translate *in* in both cases by *unto.*

Plato. Apol. Socr. xxxii., xxxiii. Cicero's translation is a very free one, and omits some parts of the original. Orelli and Moser commend F. A. Wolf's elegant Latin version of the Apology in his edition of this work of Plato, published at Berlin in 1812.

XLI. 98. *Tene . . . . venire . . . . convenireque* = *Nonne laetum est te venire*, etc. The accusative with the infinitive is often used in exclamations, depending upon some phrase to be supplied in the mind; as, *Nonne indignum, mirum est? Num credibile est? Verene ita est?* The student will remember examples in Virgil. This construction is most frequently employed to express surprise or complaint, and Moser objects to our reading on the ground that an expression of this kind "always denotes something unexpected at least, if not unpleasant." Our reading, however, is given, among other MSS., by the Regius and Gud. I., and adopted by Davis, Klotz, Tregder, and Kühner; nor does the use of this construction to express a joyful surprise seem repugnant to the genius of the Latin language. Orelli reads *beatius est, te, quum*, etc. Moser, *Te quum . . . . vixerint: haec . . . . potest?* On the construction, see Z. § 609; B. § 195; Sophocles, Greek Gr. § 223. 8.

Triptolemum. Plato, in the passage here translated by Cicero, probably represents Socrates as speaking in accordance with a belief of the common people of Attica, in nam-

ing Triptolemus in connection with the three well-known judges of the shades, Minos, Rhadamanthus, and Æacus. Triptolemus was thought, not only to have taught the Athenians agriculture, but also to have enacted the wisest laws. Another reason which led Socrates to place him among the judges is, it is said, the fact that he was a king distinguished for his justice, as appears from the words of Plato: Μίνως τε καὶ Ῥαδάμανθος καὶ Αἰακὸς καὶ ἄλλοι ὅσοι τῶν ἡμιθέων δίκαιοι ἐγένοντο ἐν τῷ ἑαυτῶν βίῳ.

Orpheo: According to the legends, "Orpheus was son of the Muse Calliope and Œagrus, a Thracian river god, or some other equally mysterious father, and disputes with Amphion the merit of first instructing his countrymen in the use of the lyre." "He may be considered as the type of the religious or sacerdotal element of primeval poetry." Mure's *History of Greek Literature*, I. 155 – 158.

Musaeo. "Musæus is variously designated son of Orpheus, Linus, and Eumolpus..... His only recorded mother is Selene, or the moon. He usually ranks as a Thracian; sometimes, however, from his fame and influence being chiefly connected with Attica, as an Athenian. . . . . His mythical dignity receives an important accession from the honors paid him by Virgil, who represents him in the Shades surrounded by a crowd of disciples, his authority over whom is indicated by the superior height of his stature (*Aen.* VI. 667). This seems to imply that the Latin poet attributed a greater extent or reality to his influence, probably owing to his connection with Athens, than to that of the other sages or civilizers of primitive Greece." Mure's *Hist. Gr. Lit.*, I. 159, 160.

Palamedem. Palamedes, the son of Nauplius, king of Eubœa, joined the Greeks in their expedition against Troy; but Agamemnon, Diomedes, and Ulysses, envious of his fame, brought against him a false accusation of treachery, and thereupon caused him to be stoned to death. When he was led to execution, he exclaimed, "Truth, I lament thee, for thou hast died even before me."

Ajacem. After the death of Achilles, Ulysses contended for his armor with the Telamonian Ajax, and gained the prize. The disappointment of Ajax brought on a violent madness, in which he put an end to his life. As Ulysses obtained the armor through an unjust decision of the judges, Cicero includes Ajax among those *judicio iniquo circumventos.*

Summi regis. Agamemnon.

Ulixi. On this genitive in *i*, see Z. § 61.

Sisyphi. A king of Corinth, whose punishment in the lower world is well known. He was notorious for his cunning.

Ne .... timueritis. Z. § 529.

99. *Negligentur.* Nobbe, *negliguntur.*

XLII. *Suum illud: That well-known* principle *of his.*

100. *Ut nihil censeamus esse malum, quod sit a natura datum omnibus.* A similar sentiment is conveyed in the remark of Schiller, commended by the author of *Friends in Council* as "very noble and full of faith," — "Death cannot be an evil, because it is universal."

Possem. For the *tense*, see note on *auderemus*, iv. 7.

Qui .... fuerit. Subjunctive of the reason.

101. *Cato.* In his *Origines.* Cf. *De Senect.* xx.

In quos Simonides. Simonides of Ceos.

Dic .... obsequimur. The original epigram is thus cited by Herodotus, VII. 228:

Ὦ ξεῖν', ἀγγέλλειν Λακεδαιμονίοις, ὅτι τῇδε
Κείμεθα τοῖς κείνων ῥήμασι πειθόμενοι.

A different reading is given in the Anthology (III. v.), the Oration of Lycurgus κατὰ Λεωκράτους, and Strabo IX., as follows:

Ὦ ξεῖν', ἄγγειλον Λακεδαιμονίοις, ὅτι τῇδε
Κείμεθα τοῖς κείνων πειθόμενοι νομίμοις.

Mr. Hodgson, in Merivale's *Collections from the Greek Anthology*, gives a beautiful translation of this epitaph upon the Lacedæmonian heroes:

"Stranger! to Sparta say, her faithful band
Here lie in death, remembering her command."

The following version, more quaint than elegant, is taken from an old German translation of the Tusculan Disputations, which Moser discovered among the MSS. preserved in the University of Heidelberg (Moser's ed. *Tusc. Disp.* I. p. xxvi.):

"Sag, frembder gast, dem Spartenn land,
Wir liegen fast hie inn dem sannd,
Dass wir so schon inn dem gefecht
Gehalten hon satzung unnd recht."

Dum .... obsequimur. "The conjunction *dum*, even if the predicate of the main proposition is expressed in past time, is usually joined by the poets, or in oblique narration, with the *present indicative*, to make the narration more lively, when it is signified that not the whole time through which the statement of the principal proposition is predicated, but only a part of it, is included. When, however, the predicate of each proposition fills the same space of time, *dum* is joined with the *imperfect*. Hence we read properly below, *fuit haec gens fortis, dum Lycurgi leges vigebant* (not *vigent*)." Kühner.

Unus. Dieneces. See Herodotus, VII. 226 (Felton's *Greek Historians*, p. 157).

102. *Morte.* So Klotz, Treg., Kühn., MSS. Reg., Gud. I.; Orel., Mos., *mortem.* Either construction of *occumbere*, with the ablative, or with the accusative, is found in classical prose. *Morti occumbere* is found in the poets.

XLIII. *Spartiatae.* This form, and *Lacedaemonii*, but not *Spartani*, are used in good prose.

Theodorum. Theodorus of Cyrene, the atheist. Cf. *Nat. Deor.* I. i. 2, xxiii. 63, xlii. 117.

Lysimachus. King of Thracia and Macedonia, B. C. 286.

Humine an sublime. Paronomasia. In the Greek, ὑπὲρ γῆς ἢ ὑπὸ γῆς.

Putescat. So MSS. Reg., Gud. I. II., and Orelli, Kühner, Tischer. Others, *putrescat.*

In eo libro. The *Phaedo* of Plato.

103. *Ut tibi videbitur.* Kühner and Tischer, *videtur.*

Sepelito. The second form of the imperative, called the *imperative future,* "puts the command in connection with some other action, and expresses that something is to be done in future, when, or as soon as, something also has taken place." Z. § 583. The imperative future is very appropriately used in this passage, the idea being, When you have found me, bury me.

Vestrum. The forms *nostrum* and *vestrum* of the genitives of *nos* and *vos* are used as partitive genitives. Z. § 431.

Qui . . . . permiserit, et . . . . ostenderit. Subjunctive of the reason.

104. *Diogenes.* The celebrated Cynic philosopher, who lived in the time of Alexander the Great.

Asperius. Scil. *id exprimens,* implied in *jussit.* Tischer.

Qui. The interrogative adverb.

Anaxagoras. This celebrated philosopher, the friend and teacher of Euripides and Pericles, was banished from Athens on a charge of impiety, and retired to Lampsacus.

Quum moreretur. When he was dying, — was at the point of death. Cf. *De Divin.* II. lxvi. 135.

Si quid accidisset. "By euphemism for *si forte moriturus esset.* For the ancients, influenced by a refined and elegant feeling, abstained as much as possible from words of ill omen, and were accustomed to express an unpleasant or mournful thing by a word of milder signification. Hence, dreading the word *mori,* in place of it they said *vita excedere, decedere,* or simply *decedere, vita fungi, defungi,* and the like. The expressions, *si quid mihi acciderit,* or *si quid humani mihi evenerit, si quid mihi humanum contigerit,* or *si quid mihi humanitus acciderit,* correspond to the Greek ἤν τι πάθω." Kühner.

Undique . . . . ad inferos. Πανταχόθεν, ἔφη, ὁμοία ἐστὶν ἡ εἰς ᾅδου κατάβασις. (Diog. Laert. II. § 11.)

Totaque. "Particula affixa *que* saepe vim colligendi habet, ut idem fere valeat, quod: *ut paucis complectar* (in short).

Sic *supra*, xxvi. 64: *eademque ab animo.*" See the note on *eademque*, p. 153.

XLIV. 105. *Trahit Hectorem .... Achilles. Iliad*, XXII. 395 sqq.

Illa. Hecuba or Andromache.

Vidi .... raptarier. From some old tragedy of Ennius or Pacuvius. The verse is iambic trimeter. — *Passa.* Supply *sum.* — *Hectorem.* The second syllable is lengthened because the arsis falls upon it, for which reason the liquid *r* is doubled in pronunciation.

Accius. An early Roman tragedian, "particularly praised for the strength and vigor of his language, and the sublimity of his thoughts."

Aliquando = *nunc tandem*, as *supra*, i. 1. To be construed with *sapiens*.

Immo .... abstuli. The verse is trochaic tetrameter catalectic. The quantity of *enimvero* is ĕnĭmvērō, as in Terence, *Andr.* I. i. 64:

Quicquam ád|tine|re: enimvé|ro spec|tatúm | satis.

Hec. IV. iv. 51:

Enimvé|ro pror|sus jám | tace|re nón | queo.

Hectorem traxisti. This reading is given by Wolf, Schütz, Moser, and Klotz. Other editors read *Hectora traxisti.*

106. *Ecce alius.* Probably Deiphilus, the son of Iliona.

Mater .... volucresque. The verse is trochaic tetrameter catalectic. *Mei* is to be pronounced as one syllable. To complete the second verse, some word must be inserted between *natum* and *prius.* Moser reads *natum, oro* —

Pressis et flebilibus modis: In slow and mournful measures.

Qui .... inferant. Qui = *tales qui.*

Theatris. "*Theatrum* significat spectatores. *De Orat.* III. l. 195: *theatra tota reclamant.*"

Neu .... divexarier. The verse is trochaic tetrameter catalectic. Cicero, *infra*, calls these lines *septenarios*, as consisting of seven complete feet. *Meas* is here a monosyllable.

Siris: contracted for *siveris*. The true reading of these verses was restored by the great Bentley. Before him editors gave this absurd reading:

Heu relliquias semiassi regis, denudatis ossibus,
Per terram sanie delibutas foede divexarier.

" Sagacioris indolis adolescentes vulgatam lectionem cum egregia *Bentleii* emendatione iterum iterumque comparent et exemplum inde sumant, qua via ingrediendum sit in veterum scriptorum locis corruptis ad sanitatem restituendis." Kühner.

107. *Poeniuntur. Poeniri* and *puniri* occur often in Cicero as deponent.

Ipse .... atro. The verse is trochaic tetrameter acatalectic.

Quam essent dura. Orelli, *quae e. d.*

Nulla sine sensu. Orelli, *n. s. s. sunt.*

Neque .... malis. The verse is trochaic tetrameter, as in the two preceding lines.

Recipiat for *recipiat se*, as in Plautus, *Mercat.* II. iv. 30: *Actutum face cum praeda ut r e c i p i a s* for *domum redeas. Rud.* III. vi. 42: *Dum recipis* for *dum redis. Bacchid.* II. iii. 60: *Rursum in portum recipimus.* We sometimes find the same use of this verb in good prose-writers, but only with the gerund and in reference to military movements, as Cæs. *Bel. Gal.* 1. xlviii.: *Si quo erat longius procedendum aut celerius recipiendum.* " *Vertere*," says Kühner, "is in like manner used for *verti*, *mutare* for *mutari*, *στρέφειν* for *στρέφεσθαι*; and, as a general rule, active verbs containing the idea of *motion* are often used with an intransitive or reflexive signification." Compare the use of *convertebat* for *se convertebat*, Cicero's *Brutus*, xxxviii. 141; *vertisse* for *se vertisse*, Liv. II. iii. *Neque .... habeat: And may he not have*, etc.

Pelopis. Pelops, the father of Thyestes and Atreus.

Qui non erudierit .... nec docuerit. See Z. § 564.

XLV. 108. *Aegyptii.* See Herodotus, II. 86 sqq. Silius Italicus, XIII. 474:

Aegyptia tellus
Claudit odorato post funus stantia saxo
Corpora, et a mensis exsanguem haud separat umbram.

Persae. See Herodotus, I. 140, III. 16; Strabo, XV.

Nisi . . . . sint laniata. "Klotz observes that the subjunctive is used because, on account of the words *mos est*, the sentiment is expressed in accordance with the thought of the Magi. As a general rule, in those secondary propositions which are connected with the infinitive, the subjunctive is used." Kühner.

Pro sua quisque facultate = *quantum cujusque facultates aut opes patiuntur.*

Chrysippus. A Stoic philosopher, born B. C. 280. "Disliking the Academic scepticism, he became one of the most strenuous supporters of the principle, that knowledge is attainable and may be established on certain foundations. Hence, though not the founder of the Stoic school, he was the first person who based its doctrines on a plausible system of reasoning, so that it was said, 'If Chrysippus had not existed, the Porch could not have been.'"

Ut est in omni historia curiosus: As he is diligent in every investigation. The signification of *historia* here is the same as that in which its Greek parent, *ἱστορία*, is often used.

In nobis . . . . in nostris: In = *in the case of, in regard to.*

Ita tamen, ut. The rites of sepulture should be attended to (*non negligendus*), *in such a way, however, that* we who live should be conscious that the bodies of the dead are conscious of nothing.

109. *Multa . . . . tempestiva fuerunt* = "multae mihi füerunt opportunitates moriendi."

Quae. Orelli, *quam.*

Quae . . . . obire: Would that I had been able to avail myself of them!—*Potuissem.* Z. § 571. A. & S. § 260, Rem. 8.

Cumulata erant: i. e. *Had been fully discharged.*

Cum fortuna bella restabant. "Conflictandum adhuc erat cum fortuna."

Virtutem tamquam umbra sequitur. "Seneca, *Ep.* lxxix. 11: *Gloria umbra virtutis est, etiam invitos comitabitur.*"

XLVI. 110. *Verum.* Adjective.

Quoquo modo hoc accipietur: In whatever way this argument of mine *shall be received;* i. e. even if men pronounce it unphilosophical. Nobbe, and old editors, *accipiatur;* but our reading is found in the best MSS., and sanctioned by Orelli, Moser, and Kühner.

Publicae disciplinae: Of the administration of the state.

Salaminam. Such is the reading of the MSS., although this Latinized form is generally considered as peculiar to writers after the golden age.

Tropaei = victoriae, as Nep. *Them.* 5. 3: *Haec* (sc. *Salaminia*) *altera victoria, quae cum Marathonio possit comparari tropaeo.* Sil. Ital. xiv. 282: *Salaminiacum tropaeum.* Aristoph. *Equit.* 1331: τὸ ἐν Μαραθῶνι τροπαῖον.

Curium. M'. Curius Dentatus, the conqueror of Pyrrhus.

Fabricium. C. Fabricius Luscinus, "one of the most popular heroes of the Roman annals, who, like Cincinnatus and Curius, is the representative of the poverty and honesty of the good old times."

Calatinum. See *supra*, vii. 13. — *Duo Scipiones.* Cn. and Publius. *Supra*, xxxvii. 89. — *Maximum.* Q. Fabius Maximus Verrucosus, Cunctator. — *Marcellum.* M. Claudius Marcellus. *Supra*, xxxvii. 89. — *Paullum.* L. Æmilius Paullus, who fell at Cannæ. — *Catonem.* M. Porcius Cato, Sapiens, Censorius. — *Laelium.* C. Lælius, Sapiens.

Decessio: the *decrease, disappearance.*

111. *Diagoras.* Very celebrated for his victories in the Grecian games. See Pindar, *Olymp.* VII.

Duo suos filios: Two of his sons (not *his two sons*).

Non enim in caelum adscensurus es. "H. e. summam hominis felicitatem nactus es, nec majore poteris potiri." Cf. Pind. *Pyth.* X. 27: Ὁ χάλκεος οὐρανὸς οὔποτ' ἀμβατὸς αὐτῷ.

Et nimium fortasse. "Scil. *magna*, i. e. majora, quam re vera sunt." Kühner.

Inutile: dangerous. Litotes. As *De Off.* II. xiv. 49 *seditiosum et inutilem civem.* Horat. *Carm.* II. xxiv. 48: *aurum inutile, summi materiem mali.*

Nosmet ipsos amare, "scil. magis quam eos quos amisimus." *Lael.* iii. 10: "Nihil mali accidisse Scipioni, puto; mihi accidit, si quid accidit; suis autem incommodis graviter angi, non amicum, sed se ipsum amantis est." *Brut.* i. 4: "Illius (Hortensii) vero mortis opportunitatem benevolentia potius quam misericordia prosequamur, ut, quotiescunque de clarissimo et beatissimo viro cogitemus, illum potius quam nosmet ipsos diligere videamur. Nam si id dolemus, quod eo jam frui nobis non licet, nostrum est id malum, quod modice feramus, ne id non ad amicitiam sed ad domesticam utilitatem referre videamur."

Longior. Scil. *justo* (Horat. *Sat.* I. i. 57). *Too diffuse, tedious.*

XLVII. 112. *Perfectum est, ut .... ducerem.* See *supra*, p. 111, note on *auderemus.*

Rhetorum epilogum "per breviloquentiam dictum est pro, 'epilogum, quales rhetores componere solent in declamationibus.'"

113. *In scholis = in disputationibus de philosophia.*

Argiae sacerdotis. Cydippe. For the story of Cleobis and Bito, see Herodotus, I. 31.

Bito. Some editions read *Biton;* but "Cicero almost always observes this rule, that Greek proper names in ων, having the genitive in ονος or ωνος, end in the nominative, in Latin, in *o;* those which have in the genitive οντος or ωντος, have in the nominative the termination *on.*" Kühner.

Praemium. Kühner, *praemii.*

114. *Trophonius et Agamedes.* Brothers, and distinguished architects.

Post ejus diei diem tertium. The genitive *ejus diei* depends upon *post diem tertium*, as upon *postridie* in Cæsar's favorite expression *postridie ejus diei.*

Ut illuxit. B. § 121. Z. § 506. (2).

Judicavisse. "Scil. *mortem esse optimum homini.*"

Praeter ceteros: Above, more than the others; not *to the exclusion of.*

XLVIII. *Sileno.* Silenus was represented as the constant companion of Dionysus, or Bacchus, whom he is said to have brought up and instructed. "He is described as a jovial old man with a bald head, a puck nose, fat and round, like his wine bag, which he always carried with him, and generally as intoxicated.... But it is a peculiar feature in his character that he was conceived also as an inspired prophet, who knew all the past and the most distant future, and as a sage who despised all the gifts of fortune."

Non nasci, etc. The same sentiment is expressed by Theognis, an ancient elegiac and gnomic poet, vv. 543 – 546:

Πάντων μὲν μὴ φῦναι ἐπιχθονίοισιν ἄριστον,
Μηδ' ἐσιδεῖν αὐγὰς ὀξέος ἠελίου·
Φύντα θ' ὅπως ὤκιστα πύλας 'Αΐδαο περῆσαι
Καὶ κεῖσθαι πολλὴν γῆν ἐπαμησάμενον.

115. *Cresphonte.* Cresphontes, a king of Messenia, was slain with two of his sons in an insurrection of the nobles, because he favored the popular side. His fate furnished Euripides the subject of a tragedy, some fragments of which are extant. The original of the passage cited by Cicero is this:—

'Εχρῆν γὰρ ἡμᾶς σύλλογον ποιουμένους
Τὸν φύντα θρηνεῖν, εἰς ὅσ' ἔρχεται κακά·
Τόν δ' αὖ θανόντα καὶ πόνων πεπαυμένον
Χαίροντας εὐφημοῦντας ἐκπέμπειν δόμων.

Nam nos .... exsequi. The verse is iambic trimeter. — *Coetus celebrantes.* "Frequenter convenientes. Virg. *Aen.* I. 739: *Et vos O coetum Tyrii celebrate frequentes.*" — *Exsequi, to follow to the grave:* whence the noun *exsequiae.*

Consolatione Crantoris. Crantor, an Academic philosopher who flourished B. C. 300, wrote a work Περὶ Πένθους, of which Cicero made great use in the third book of the Tusculan Disputations, and in his own *Consolatio.*

Terinaeum. Of Terina, a town on the west coast of Bruttium.

Versiculos. Plut. *Consol. ad Apoll.:*

> Ἦπου νήπιε Ἠλύσι', ἠλίθιοι φρένες ἀνδρῶν·
> Εὐθύνοος κεῖται μοιριδίῳ θανάτῳ·
> Οὐκ ἦν γὰρ ζώειν καλὸν αὐτῷ οὔτε γονεῦσιν.

Potitur with ĭ. See Z. § 210.

Fatorum numine. Some editors read *munere.*

Finiri. Cf. Plin. *Epist.* I. 12: *qui morbo finiuntur.*

116. *Causam rebus . . . . judicatam: That the case has been decided by facts. Causam,* the question whether death is an evil or a good. *Rebus,* by actual deeds, facts.

Alcidamas. A Greek rhetorician, the pupil of Gorgias. "He was the last of that sophistical school, with which the only object of eloquence was to please the hearers by the pomp and brilliancy of words."

Quidem. "Adverbium *quidem* a Cicerone addi solet nominibus propriis, ut saepe explicari possit per *ut, velut, ut in exemplum afferam,* ita quidem, ut vim habeat argumentativam inserviatque sententiae prolatae exemplis illustrandae confirmandaeve. *Supra* xxii. 51: *Dicaearchus quidem et Aristoxenus . . . . nullum omnino animum esse dixerunt.* xxxiii. 80: *Aristoteles quidem ait.* xxxiv. 84: *Callimachi quidem epigramma. N. D.* II. vi. 16: *Chrysippus quidem . . . . ea dicit.*" Kühner.

Erechtheo. Erechtheus II., king of Athens. "In the war between the Eleusinians and Athenians, Eumolpus, the son of Poseidon, was slain; whereupon Poseidon demanded the sacrifice of one of the daughters of Erechtheus. When one was drawn by lot, her three sisters resolved to die with her; and Erechtheus himself was killed by Zeus with a flash of lightning at the request of Poseidon."

Codrum. "Scil. *laudant, commemorant,* quod facile ex antecedenti *repetunt* elici potest." Kühner. Codrus, the last king of Athens. The oracle alluded to was given during

the invasion of Attica by the Dorians from Peloponnesus. The Athenian king entered the camp of the enemy in disguise, began a quarrel with the soldiers, and was slain in the dispute.

Victrices. "When the substantive in apposition has two genders, that is chosen which corresponds with the gender of the substantive to be explained." B. § 8.

Menoeceus. A Theban youth, the son of Creon. When the seven Argive heroes marched against Thebes, the prophet Tiresias declared that the city would be preserved if the last of the descendants of Cadmus should devote himself as a sacrifice to the *manes* of that great founder of the Theban state. Menœceus, understanding the oracle to refer to himself, at once put an end to his life.

Qui item. Orelli *qui oraculo.* Some MSS. *qui idem.*

Iphigenia. The daughter of Agamemnon and Clytemnestra. Agamemnon having slain unawares a stag in the grove of Diana, the goddess in her indignation delayed the Greek fleet at Aulis by contrary winds, when the Greeks wished to sail against Troy. The seer Calchas declared that the goddess must be propitiated by the sacrifice of Iphigenia, and she was accordingly brought to Aulis, under the pretext of being married to Achilles. When she was about to be sacrificed, however, the goddess in pity substituted a stag for the maiden, and bore her in a cloud to Tauris, where she became a priestess in the temple of Diana.

Aulide: at Aulis.

[*Sanguis*]. This word is absent from some of the best MSS., and accordingly Orelli brackets it, and Kühner omits it. Moser and Nobbe admit it without brackets.

XLIX. *Harmodius et Aristogito.* The slayers of Hipparchus, brother of the Athenian tyrant Hippias. For this deed, they "obtained among the Athenians of all succeeding generations the character of patriots, deliverers, and martyrs, — names often abused, indeed, but seldom more grossly than in this case. Their deed of murderous vengeance formed a fa-

vorite subject of drinking songs." For one of these roundelays see Felton's Greek Reader, p. 170.

In ore. To be construed with *viget.*

Mortes cum gloria = *mortes gloriosas.*

117. *Quae quum ita sint.* *Quum* is here to be translated *although.*

Velut superiore e loco. I. e. as if from a platform or tribune. Moser.

Melior Ennii, quam Solonis oratio. The lines of Ennius are from his Epitaph, the whole of which is given *supra*, xv. 34. The lines of Solon are thus given by Plutarch: —

Μηδέ μοι ἄκλαυστος θάνατος μόλοι, ἀλλὰ φίλοισι
Ποιήσαιμι θανὼν ἄλγεα καὶ στοναχάς.

Stobæus gives the same verses, with the reading in the second line καλλείποιμι θανών, which, as Davis remarks, corresponds better with Cicero's version. Cf. *De Senect.* xx. 73.

Hic noster . . . . ille sapiens. "*Hic* is to be referred to Ennius, *ille* to Solon. For in opposition *hic* often relates, not to the *nearer*, but to the *more important* or *preferable thing*, i. e. that concerning which the discussion chiefly treats," (that which is "nearest to the speaker in *idea*,") — "*ille* to a thing, not more remote, but inferior, or of less importance or value." Kühner.

118. *Nos vero . . . . pareamus.* "Est hoc Pythagoreorum decretum, ad quod respicit Socrates in Phaedone c. 66: dicens: Καὶ γὰρ ἀκήκοα ὅτι ἐν εὐφημίᾳ χρὴ τελευτᾶν." Moser.

Temere = *sine causa, without design.*

Fortuito. "The words *fortuitus* and *gratuitus* should be pronounced with the penult lengthened, as in Horace, *Carm.* II. xv. 17, *fortuïtum.* In hexameter they should be pronounced as trisyllables." Kühner.

Exanclavisset. This word is derived from the Greek ἐξαντλεῖν. "The Greeks say ἀντλεῖν, ἐξαντλεῖν πόνον, τύχην, βίον: whence comes the Latin expression *labores exanclare.* Inasmuch as the conjunction of letters *antl* was unpleasant to

the Roman ear, it was changed into *ancl*, as in *periclum*, *periculum*, *subligaclum*, *subligaculum*, for *peritlum*, *subligatlum*." Kühner.

Portum. Velis passis pervehi. Reflantibus ventis rejiciemur. Cowper makes use of similar images, expanded with admirable skill and with a higher meaning, in his exquisite Lines on the Receipt of his Mother's Picture": —

"Thou, as a gallant bark from Albion's coast
(The storms all weathered and the ocean crossed)
Shoots into port at some well-havened isle,
Where spices breathe and brighter seasons smile,
There sits quiescent on the floods, that show
Her beauteous form reflected clear below,
While airs impregnated with incense play
Around her, fanning light her streamers gay;
So thou, with sails how swift! hast reached the shore
'Where tempests never beat nor billows roar';
And thy loved consort on the dangerous tide
Of life, long since, has anchored at thy side.
But me, scarce hoping to attain that rest,
Always from port withheld, always distressed, —
Me howling winds drive devious, tempest-tost,
Sails ripped, seams opening wide, and compass lost;
And day by day some current's thwarting force
Sets me more distant from a prosperous course."

119. *Ego vero.* "The particle *vero*, added particularly to pronouns, has a strongly affirmative or declaratory force. Cf. *supra*, xi. 24: *Me v e r o delectat.* xi. 25: *M. Dasne aut manere animos post mortem, aut morte ipsa interire? A. Do v e r o.* xxiii. 55: *Ego v e r o facile sum passus*, etc. xxxii. 78: *M. Numquid igitur est causae, quin amicos nostros Stoicos dimittamus? . . . . A. Istos v e r o*, etc. xliii. 103: *Multam v e r o operam frustra consumpsi.*" Kühner. So Livy, II. xii: *Tu vero abi.* Cf. numerous examples in the *Brutus*. See Z. § 716. — *Ego vero:* "Ja wohl!" Tischer.

Et quot dies erimus: And daily, while we remain, etc. ("*Et quotidie, quoad erimus in Tusculano.*" Klotz, quoted

by Kühner.) Our reading is given by Nobbe, Orelli, Kühner, Klotz, and Tischer. Moser and Tregder, following several of the best and oldest MSS., as the Regius, Gudianus I., II., read *quos dies*. But, as Klotz remarks (Kühner, p. 173), *quot* conveys a more appropriate idea, since Cicero says, *supra*, iv. 8: "Itaque *dierum quinque* scholas, ut Graeci appellant, in *totidem* libros contuli"; and even in the best MSS. *quot* and *aliquot* are often confounded with *quos* and *aliquos*.

Agamus haec: Let us give our attention to these subjects. Cf. *supra*, xx. 46, note on *id agat*.

Quae . . . . habeant. Moser remarks upon this elegant use of the verb *habere* in the signification of *secum ferre*, *afferre;* and compares *De Divin.* II. xlvi. 96: *Quid? dissimilitudo locorum nonne dissimiles hominum procreationes habet?* The subjunctive with the relative, in this passage, "completes the idea of the quality" denoted by the demonstrative *ea*, and "expresses the way in which it operates."

THE DREAM OF SCIPIO.

THE *Somnium Scipionis* is introduced as an episode in the sixth and last book of the admirable treatise *De Re Publica*, written B. C. 54, and one of the earliest of Cicero's philosophical works. The form of this treatise is that of a dialogue, the interlocutors being Scipio Africanus Minor, his nephew Q. Ælius Tubero, and his friends C. Lælius the Wise, L. Furius Philus, M'. Manilius, Sp. Mummius, P. Rutilius Rufus, Q. Mucius Scævola, and C. Fannius. The scene of the conversation is laid in a sunny lawn in the gardens of Scipio, during the Latin holidays, B. C. 129. (*De Rep.* I. ix. – xii.)

The first extract in the Introduction (p. 69) is from the *Commentary on the Somnium Scipionis* of Favonius Eulogius, a rhetorician of Carthage, and a contemporary and pupil of St. Augustine. The entire Commentary will be found in Grævius's edition of Cicero *de Officiis*, pp. 438 – 447 (Amsterdam, 1688). The impure Latinity of the period in which it was composed will be noticed in this extract.

Eris Pamphyli. "A brave man, Erus, the son of Armenius, by descent a Pamphylian; who, happening on a time to die in battle, when the dead were on the tenth day carried off, already corrupted, was taken up sound; and being carried home, as he was about to be buried on the twelfth day, when laid on the funeral pile, revived; and being revived, he told what he saw in the other state." Plato *de Rep.* X. xiii.; for the whole story, vid. *Ibid.* xiii. – xvi.

Duobus .... numeris. Seven and eight, fifty-six being a common multiple of these numbers. See note on *quorum uterque plenus*, *Somn. Scip.* ii. (*infra*, p. 192).

The passage from St. Augustine (pp. 69, 70) is found in his celebrated treatise *De Civitate Dei*, written A. D. 413 – 426.

Nostri. The Christians.

The remainder of the Introduction (pp. 70 – 72) is taken from the Commentary of Macrobius, an eminent grammarian of the fourth and fifth centuries, to whom we are indebted for the preservation of the Somnium Scipionis.

Page 71. *Colotes.* "A hearer of Epicurus, and one of the most famous of his disciples..... He held, that it is unworthy of the truthfulness of a philosopher to use fables in his teaching, — a notion which Cicero opposes."

Page 72. *Interfecti tyranni.* Tiberius Sempronius Gracchus.

THE DREAM.

In the course of the conversation on the science of government, in the gardens of Scipio, Lælius complained that no statues had been erected by the state in honor of P. Cornelius Scipio Nasica, the slayer of the tribune Tiberius Gracchus. Scipio, in reply, remarks that virtue has rewards higher and more enduring than statues or triumphs; and, to illustrate this sentiment, relates his dream to the assembled company.

I. *M'. Manilio.* Manius (or, according to some editors, Marcus) Manilius was consul B. C. 149 with L. Marcius Cen-

sorinus. In that year the third Punic war was commenced, and Manilius and his colleague were appointed to conduct it. The dative *Manilio* depends upon *tribunus*, which specifies the *relation* in which Scipio stood *to* Manilius. Cf. *Pro Cluent.* xxxvi. 99: *qui M. Aemilio .... legati .... fuerunt. Pro Muren.* ix. 20: *Murena legatus Lucullo fuit. De Rep.* II. xl.: *tibi quum essem legatus.* See Moser's note on *De Rep.* II. xl., and M. § 241, Obs. 4.

Masinissam. Masinissa, king of the Numidians, supported the Carthaginians for several years in the second Punic war; but went over to the Romans upon the arrival of Scipio Africanus Major in Africa, B. C. 204, in accordance with a promise he had secretly given the Roman general two years before, after the Carthaginians had been defeated in Spain. His adherence to the Romans contributed greatly to their success, but reflects no honor upon his character. Niebuhr says, "His whole life was an uninterrupted series of treacheries against Carthage. .... In a moral point of view, Masinissa was no better than a common barbarian: he was a base traitor, who deserves the hatred of every honest man." (*Lectures on the History of Rome*, ed. by Schmitz, Vol. II. p. 146.) At the time of his interview, here related, with Scipio Africanus Minor, Masinissa was in his ninetieth year.

Justis de causis. The elder Africanus bestowed on Masinissa the possession of Cirta and the greater part of the territories which had belonged to Syphax, in addition to his hereditary dominions.

Ut veni. B. § 121. Z. § 506. (2). A. & S. § 259, Rem. 1. (2).

Reliqui caelites. "I. e. stellae, planetae inprimis. Cf. Cic. *de Nat. Deor.* II. xxi. 54; Plat. *Cratyl.* p. 397, Steph.; p. 32, Bekk.; Creuz. Symb. u. Myth. III. p. 74." Moser.

Ita. "Most grammarians now agree that *ita* derives its origin from the pronominal *i*. This is compounded with the demonstrative syllable *ta*, to which *tus* [changed into *tur* in *igitur*], *tum*, *ti* (in *uti*), and *tem* (in *item*) are cognate forms

It is hardly worth while to refute the well-known ancient opinion, defended by Henry Stephanus, that *ita* is the Greek εἶτα; for these words are connected neither in origin nor in signification. But the relation between *is* and *ita* is the same as that which appears between οὗτος and οὕτως." Hand's *Tursellinus*, III. p. 466. This particle is here used in a clause giving the reason of the preceding statement, and with a signification similar to that of *adeo*. See Hand's *Tursel.* III. p. 487. (14).

Illius .... viri. P. Cornelius Scipio Africanus Major. On the force of *ille*, see Z. § 701; A. & S. § 207, Rem. 24.

Deinde: then; next; thereupon; (εἶτα). This adverb is used in speaking "of things successive and next in lapse of time, and is almost the same as *postea, tum.* It is not necessary that the particle *primum* should be added to the prior thing, which is named before. So the Greeks use εἶτα, ἔπειτα, and other words, without prefixing the word πρῶτον." Hand's *Tursel.* II. 240. See Arnold's *Introd. to Latin Prose Comp.*, Part II. p. 118 (3d edition).

Ultro citroque. These adverbs are old ablatives. "*Citro,*" says Hand, in his *Tursellinus*, "is found only in the phrases *ultro et citro, ultro citroque, ultro ac citro;* and, with the omission of the copula, *ultro citro.* The inverted order *citro ultroque* is never found."

Autem, says Hand, has the same origin as *aut*, and both are kindred to the Greek αὖ. Not that they are *derived* from αὖ, for "in these words we do not have a form transferred from some nations to others, but a primitive form, cómmon to many countries." For the meaning of the word in our passage, see Andrews's Lex. s. h. v. 2. See, also, the note on *hominum autem, supra*, p. 160.

In multam noctem: "*Deep into the night.*" "*In noctem* dicunt de rebus ultra diurnam lucem protractis: *in die Nacht hinein*, usque in noctem. .... Suet. *Tib.* 74: *Exarsit prima vespera atque in multam noctem luxit.*" Hand's *Tursellinus*, III. p. 339. On the use of *multam*, Ochsner cites *De Sen.*

xiv. 46: *Quod (convivium) ad multam noctem produximus. Ad Att.* XIII ix.: *Multus sermo ad multum diem.*

"*Cubitum discessimus* dicit, quia in diversa cubilia abierunt; quod si non esset factum, dixisset *cubitum ivimus,* ut *Orat. pro Sex. Rosc.* xxiii. 64." Moser.

De via = *propter viam.* Hottinger.

Qui .... vigilassem. Subjunctive of the reason.

Equidem. See the note upon this word, *supra*, p. 139 sq.

Fere. "Hand derives *fere* and *ferme* from *fermus* = *firmus;* so that *fere, ferme* = *firme, firmiter*, and have for their first meaning *perquam, valde, penitus.*" Andrews and Riddle follow Varro *L. L.* 6. 5. 98, in deriving *fere* from *fero.* For the signification of this adverb in our passage, see Andrews's Lex., under *fere*, B. 2.

Quale de Homero scribit Ennius. A line of Ennius, from the beginning of his *Annales*, is thus given by an old scholiast on Horace, *Epist.* II. i. 52:

In somnis mihi visus Homerus adesse poëta.

Et. "Originem particulae *et* alii in litteris verbi Graeci τέ transpositis quaesiverunt. alii in ἔτι conspicuam esse existimarunt. Vid. Vossii *Etymol.* s. h. v. Lennep. *Etymol. Gr.* 1, p. 297. At cognatio horum vocabulorum non ad unam stirpem Graecam referenda est, sed cernitur ea in universa copularum conformatione, quae multis vel omnibus gentibus communis est. Sic veteres Gothi dixerunt *it*, Graeci τέ, quod factum est *que*, et rursus καί, atque *et*, veluti litterae locum mutant in ἐμός et *meus.* Haec igitur magis comparari possunt quam deduci." Hand's *Tursel.* II. 467.

II. *Excelso .... loco.* The milky way.

Paene miles. "Quia in militia primus *honoris* gradus erat tribunatus militum." Manutius.

Hoc biennio. "We must particularly remark the ablative of the time with the addition of the pronouns *hic* or *ille*, to signify, in the lapse of so long a time from *now* or *then; His annis quadringentis Romae rex fuit* (Cic. *de Rep.* I. 37), it is not more than four hundred years since there was a king at

Rome; four hundred years or less. *Ante hos quadringentos annos* and *abhinc annos quadringentos* is a more exact description. *Respondit, se paucis illis diebus argentum misisse Lilybaeum* (*Id. Verr.* IV. 18). *Hanc hoc biennio evertes*, before two years are past; more definitely, *intra biennium.*" M. § 276, Obs. 5. Moser says, "*hoc biennio = proximo biennio*"; and cites *De Divin.* I. xxxiii. 77: *itaque tribus his* (i. e. *proximis*) *horis concisus exercitus, atque ipse interfectus est.*

Absens. "*Somn. Scip.* ii. *absens* est, *non petens magistratum.* Nam Africanus, de quo ibi sermo, interfuit comitiis istis, sed non petiit. Vid. *Pigh. ad a.* DCXIX. et *Drakenb ad Liv.* iv. 42. 1; x. 22. 9." Ernesti, *Clav. Cic.*—"Absens, *non petens.* Valerius enim Lib. VIII. cap. x. praesentem eum facit, et Laelius apud Cic. *de Amic.* Scipionem nunquam petiisse confirmat." Manutius. See Moser's note ad h. l.

Nepotis mei. Tib. Sempronius Gracchus, the tribune.

Ostendas oportebit. B. § 202, note. Z. § 625.

Septenos octies. "The distributive numerals are applied in multiplication (with adverbial numerals), the same number being taken several times." Z. § 119.

Solis anfractus reditusque. I. e. *annos.* "*Anfractus solis* nominatur propter obliquitatem orbis zodiaci, per quem sol modo ad septentrionem inflectitur, modo relabitur ad meridiem; *sinuosas* enim *et flexuosas vias, anfractus* appellamus, ut fluminum, ut littorum solent esse." Ramus. "Solis anfractum et reditum annum vocat; .... *reditum*, ait Macrobius, *quia eadem signa per annos singulos certa lege sol metitur.*" Vinetus.

Quorum uterque plenus. Seven and eight were considered by the ancients as *numeri pleni*, or perfect numbers, for various reasons, mostly fanciful. See Macrobius ad h. l. As fifty-six is the product of these complete numbers, that age, *summa fatalis*, was regarded as one of the climacterics of human life. Romulus, Julius Cæsar, Horace, and the younger Pliny are said to have died in the same climacterical year as Scipio.

In quo nitatur. *Nitor* used with *in* and the abl. in a figurative sense, as in Orat. *pro Mil.: cujus in vita nitebatur salus civitatis*. Z. § 452; B. § 64, n. 4.

Impias propinquorum manus. Sempronia, the wife of Scipio and sister of the Gracchi, and her mother Cornelia, were suspected of his murder. But see Smith's *Classical Dictionary*.

Et rumpatis visum. A conjecture of Heinrich, adopted by Moser and Nobbe, although Moser acknowledges it is not a satisfactory reading. Mai reads *pax sit rebus;* Orelli, after the older MSS., *et parum rebus*. Bouhier and Niebuhr propose *et parumper audite cetera;* Græevius, *pax: verum audite cetera;* and Ochsner, *pax: audite cetera*. The latter, says Orelli, "inter omnes praestare videtur, nisi malis: [*et*] *pax parumper; audite cetera*." In this confusion of the text, the reading *pax parumper:* is, perhaps, the happiest conjecture.

III. *Quidem*. For the signification of *quidem*, and the mood of *fiat*, see the note on *quae quidem digna statuissent*, p. 103.

Arbitraremur. For this use of the *imperfect* subjunctive, see the notes on *pertinerent* and *contineretur*, p. 103, and *auderemus*, pp. 111, 112.

Immo. The peculiar force of this adverb is here seen in its correcting the *doubt* implied in the question of Scipio. *Immo vero: Nay, truly* are they living, etc. See *supra*, p. 118, note on *immo*.

Quin tu adspicis. "An exhortation is often expressed in Latin by a question with *quin*." M. § 351. b, Obs. 3.

Ad te venientem. "Quo pacto venientem? Proclus cum Porphyrio *lucem* ait esse *vehiculum animarum*."

Vim lacrimarum. On the signification of *vis*, cf. *De Nat. Deor*. II. xxxix. 98: *Adde etiam reconditas auri argentique venas, infinitamque vim marmoris*. *Ib*. I. xx. 54: *infinita vis innumerabilium volitat atomorum*. *Tusc*. V. xxxii. 91: *Magna vis auri argentique*. *Epist. ad Q. Frat*. III. vii.: *Magna vis aquae*.

Atque. Compounded, according to Hand, of *at* and *que* = *ad que*, *at* and *ad* being originally the same word. "Proprie significat *et ad*, eandemque habet formam, qua Plinius novum verbum *praeterque* confecit."

Sanctissime: most venerable.

Deus .... conspicis. Moser cites *De Legg.* II. x. 26: *deos..... quorum hic mundus omnis templum esset et domus.*

Qui tuerentur. B. § 159. Z. § 567. A. & S. § 264. (5). The *time* of the verb is accommodated to that of *sunt generati*, as in the many similar instances we have noted. Cf. *de Senect.* xxi.: *Sparsisse, ... ut essent .... qui tuerentur.* The *imperfect* is used, says Moser, to denote the design of the Creator *at the time in which he made man.*

Divinis animatae mentibus. Cf. Cic. *de Nat. Deor.* II. xv

Injussu ejus. With this argument against self-murder, cf. Cic. *de Sen.* xx.: "Vetatque Pythagoras, injussu imperatoris, id est, dei, de praesidio et statione vitae decedere"; and *Tusc.* I. xxx.: "Vetat enim dominans ille in nobis deus, injussu suo nos hinc demigrare."

Defugisse. We find a similar use of this word in *Epist. ad Att.* VIII. iii.: *non quo munus illud defugerem.* Moser.

Quum sit .... tum .... est. On this construction see Prof. Lincoln's note in his edition of Livy, pp. 210, 211.

Facile. See Andrews's Lex. s. h. v. 1. β.

Jam. Hand derives *jam* from the pronominal *i* (see note on *ita*, p. 189), to which the adverbial termination *am* is added, as in *clam, tam, quam, perperam, palam.*

Ut me imperii nostri .... poeniteret: That I was ashamed of our empire. "Hoc sensu, ut sit i. q. *puderet*, usus est hoc verbo noster *Philippic.* I. xiii. 33: *Num hujusce .... te .... gloriae poenitebat?*" Moser. "*Poenitere* nos ejus rei dicimus eleganter, quae parva est, quacum contenti non sumus, quae nobis non placet, cui parum tribuimus." Ernesti, *Clav. Cic.*, q. v. This meaning of *dissatisfaction* is seen in the following passage from the *Heautontimorumenos* of Terence, I. i. 20: *Me, quantum hic operis fiat, poenitet: I am dissatisfied*

with the amount of work that is done here. So in the *Eunuchus*, V. vii. 12, 13: *An poenitebat flagiti, te auctore quod fecisset Adolescens, ni miserum insuper etiam patri indicares? Were you not content with the disgraceful deed*, etc. Cf. Horat. *Sat.* I. vi. 89: *Nil me poeniteat sanum patris hujus*, "quamdiu certe sanus ero, nunquam *parum mihi felix videri* potero, quod tali natus sim patre."

IV *Tibi*. The *dativus ethicus*. See B. § 30, n.; Z. § 408. By the use of this pronoun the speaker calls the attention of his hearer, and intimates that what he is about to say must be of interest to him. See Kühner's Gr. Gram., § 284. 10.(d).

Summus ipse deus. Cf. Cic. *de Nat. Deor*. I. xiii. 34: "Unum, qui ex omnibus sideribus, quae infixa caelo sunt, ex dispersis quasi membris simplex sit putandus deus." Cf. ib. xiv. 37; II. xxii. xxv. xl.

Obtinet. Moser considers this verb as intransitive, and equivalent to *locum habet*. I prefer Freund's explanation, who makes *regionem* the object of *obtinet*, and takes *subter* as an adverb. With *regionem obtinet*, cf. *N. D.* II. xv. 42: *Sidera autem aethereum locum obtinent.*

Temperatio. Temperatio for *temperator*, the abstract for the concrete, as *servitium* for *servus*, *matrimonium* for *uxor*. Græviús.

Media: in the centre; as *in hoc templo medium*, c. iii.

V. In this chapter the elder Africanus describes the nature of the music of the spheres, by whose melody the curiosity and admiration of his adopted grandson had been excited. In regard to this celebrated doctrine of the harmony of the heavenly bodies, consult the authorities cited in Smith's *Dictionary*, article *Pythagoras*, Vol. III. p. 624. The reader will be reminded of the beautiful lines in Shakespeare's *Merchant of Venice*, Act V. Sc. 1:

"Look, how the floor of heaven
Is thick inlaid with patines of bright gold.
There 's not the smallest orb which thou behold'st,
But in his motion like an angel sings,

Still quiring to the young-eyed cherubims;
Such harmony is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close us in, we cannot hear it."

And Milton, in the *Arcades*, 68–73:

"Such sweet compulsion doth in music lie,
To lull the daughters of Necessity,
And keep unsteady Nature to her law,
And the low world in measured motion draw
After the heavenly tune, which none can hear
Of human mould, with gross, unpurgèd ear."

Ut me recepi. B. § 121. Z. § 506. (2).

Intervallis .... distinctis: Composed of intervals unequal, but yet proportionally divided by rule, etc.

Tanti motus incitari possunt. Exquisite dictum pro, *tanta corpora tam celeriter moveri possunt.* Hottinger.

Extrema. The extremes; the highest spheres and the lowest.

Eadem vis. The same power,—producing the same sound.

Qui numerus .... nodus est. In remarking upon another passage in this Dream, Macrobius says: "Haec eo dicta sunt, ut aperta ratione constaret, neque planitiem sine tribus, neque soliditatem sine quattuor posse vinciri. Ergo septenarius numerus geminam vim obtinet vinciendi, quia ambae partes ejus vincula prima sortitae sunt, ternarius cum una medietate, quaternarius cum duabus."

Nilus. Cf. Senec. *Nat. Quaest.* IV. 2.

Ad illa. Scil. *loca. Ad*, at.

Identidem: from time to time. This word is, according to Hand, formed by doubling *idem*, *d* (*t*) being interposed for the sake of ease in pronunciation.

VI. *Expetendam.* "Quae digna sit, quae expetatur" Vinetus.

Spectato, contemnito. "The imperative future is properly used in precepts and rules of conduct, that is, to express actions that are to be repeated as often as the occasion arises." Z. § 584.

Habitari. Moser notices the same impersonal use of this word, in Cic. *Acadd.* II. xxxix. 123: *habitari, ait Xenophanes, in luna.*

Quasi "stands before a word to signify that it is used to express a thing figuratively and by way of approximation." M. § 444. a, Obs. 2. *Quidam* is often employed in conjunction with *quasi*, "when an appellation is made use of that is not strictly appropriate"; as below, *quasi quibusdam redimitam .... cingulis.*

Obliquos. I. e. *Periœci* (Περίοικοι); "people who live under the same parallel of latitude, but in opposite meridians."

Aversos. I. e. *Antœci* (Ἄντοικοι); "those under the same meridian, but opposite parallels."

Adversos. I. e. *Antipodes* (Ἀντίποδες); "those who are in opposite parallels and meridians, diametrically opposite."

Caeli verticibus. Cic. *de Nat. Deor.* II. xli. 105: *Extremusque adeo duplici de cardine vertex dicitur esse polus.*

Nihil ad vestrum genus. Scil. *pertinet.* *Has no connection with your race.* "In certain expressions, the ellipsis of the verb has become a general usage, e. g. in the phrases *nihil ad me, ad te,* &c. (sc. *pertinet*)." M. § 479. d, Obs. 1.

Angusta verticibus, lateribus latior: Narrow at the poles, wider in a lateral direction.

Quem Oceanum appellatis. For the gender of *quem* see Beck's Syntax, § 9, n. 2, *in med.*

Quantis in angustiis vestra se gloria dilatari velit. Cf. Senec. *Epist.* xci. 17: "Alexander Macedonum rex discere Geometriam, infelix! coeperat, sciturus, quam pusilla terra esset, ex qua minimum occupaverat. Ita dico, infelix, ob hoc, quod intelligere debebat, falsum se gerere nomen. Quis enim esse *magnus* in pusillo potest?"

Autem: again, — item ex altera parte. "*Autem* is the weakest adversative particle, being rather a particle of *distinction* than of opposition."

VII. *Quin* "is derived from the ablative *qui* and *ne*. *Qui* being both interrogative and relative, so also is *quin*." In

our passage the *qui* in *quin* is interrogative; literally, "*why not?*" "*why not say?*" *Quin* is frequently used with *etiam*, as here, to introduce a stronger assertion: *quin etiam*, (literally, "why not, too?") "*indeed, moreover.*"

Eluviones exustionesque terrarum. Cf. Cic. *de Nat. Deor.* II. xlvi. 118.

Non modo .... sed ne quidem. "In order to denote an ascending to a negative idea (that even something which is more probable, and of less moment, does not take place), *non modo* or *non solum* is combined with *sed ne — quidem* (or *sed vix*). .... If both clauses have a common predicate, to which the negative belongs, and the predicate stands in the last clause, the negation which lies in *ne quidem* (or *vix*) may be referred to the whole, so that instead of *non modo non* (or *non solum non*) we have in the first clause only *non modo* (or *non solum*)." M. § 461. b. Herzog — on Caes. *B. G.* II. xvii.: *quo non modo intrari, sed ne perspici quidem posset* — says, "The logical ground on which *non* can be omitted here after *non modo* is, that, by the coalescing of *ne — quidem* with *posse*, the *affirmation* of the verb becomes *negation*, [and thus the negative *ne* belongs conjointly to both clauses.] So *B. G.* III. iv.: *non modo defesso, sed ne saucio quidem dabatur*, where, also, *ne — quidem*, attracted to *dabatur*, gives a negative meaning of *impediebatur, prohibebatur.*" See Z. § 724. b.

Nec pauciores, et .... meliores. "The combination of a negative and affirmative member is denoted by *neque — et*, 'both not, and' (less frequently *neque — que*)." M. § 458. c.

Unius anni. Cicero is speaking of an *annus magnus*, which, according to the old philosophers, is completed when all the planets return to the same relative position, or once in fifteen thousand years. See *De Nat. Deor.* II. xx. 51, and a fragment of Cicero's *Hortensius*, preserved by Servius *in* I. *et* II. *Aeneid.*, where it is stated that a great year is completed "post XII. millia nongentos quinquaginta quattuor annos."

Ad idem. "Ad eandem partem, locum, signum."

Caeli descriptionem = *descriptionem siderum in caelo.* De-

scriptionem, "a marking out, delineation," hence, "arrange ment," "*relative distribution.*"

Habeto. "The imperative future puts the command in connection with some other action, and expresses that something is to be done in future, when, or as soon as, something else has taken place." Z. § 583. Our passage affords a good illustration of this rule: *quandoque .... defecerit*, *tum .... habeto.*

Igitur. Derived, like *ita*, from the pronominal root *i* (whence are *is* and *hic*), and the demonstrative suffix *itus* (*r*). "*Itur*," says Hand, "is kindred to *ita*, whether by the commutation of the letters *r* and *s*, so as to be the same as *itus*, or by the addition of *r* final, as in other adverbs; for example, as *luculente* becomes *luculenter*. The prefixed *ig* is a changed form of the syllable *ic* (as *vigesimus* was written instead of *vicesimus*, *negligo* for *neclego*), and this *ic*, in accordance with the ancient usage in writing and speaking, is *hic*." *Igitur* takes the first place in a sentence when it modifies the whole clause, and not merely some particular notion in it.

Dederis. Subjunctive in an exhortation.

With the elevated sentiments Cicero ascribes to Africanus in the sixth and seventh chapters, we may compare the lines in Milton's *Lycidas*, 78–84:

> "Fame is no plant that grows on mortal soil,
> Nor in the glistering foil
> Set off to the world, nor in broad rumor lies;
> But lives and spreads aloft by those pure eyes,
> And perfect witness of all-judging Jove;
> As he pronounces lastly on each deed,
> Of so much fame in heaven expect thy meed."

VIII. *Non esse te mortalem, sed corpus hoc.* Cf. *Tusc.* I. xxii. 52: *Neque nos corpora sumus: neque ego tibi haec dicens, corpori tuo dico*, et seqq.

Nam quod semper movetur, aeternum est, etc. This sentence is the introduction of a quotation from the *Phaedrus* of Plato, 51–53 (extending to the words *et aeterna est*), which

is also inserted, with some slight variations of reading, in the *Tusc. Disp.* I. xxiii. (pp. 28, 29). See notes, *supra*, p. 148.

Habeat necesse est. Z. § 625. B. § 202. n.

IX. *Si .... eminebit foras: If it shall make its way beyond.* On this use of the *future*, consult the note on *Si minus id obtinebis*, p. 130. *Foras* is an accusative form from an obsolete adjective *forus, -a, -um*, allied, like *foris, forum, foro, forma*, to *fero*.

Nam eorum animi .... revertuntur. See the note on *Tusc.* I. xii. 27: *in ceteris humi retineretur et permaneret tamen*, pp. 131–133. In regard to the theory of the purgation of guilty souls, cf. Virgil, *Aen.* VI. 735–751. On the sentiment of the passage *Idque ocius faciet .... revertuntur*, cf. *Tusc. Disp.* I. xxx. 72, *supra*, p. 38, and a fragment from the *De Consolatione*, preserved by Lactantius: "Nec enim omnibus iidem illi sapientes arbitrati sunt eundem cursum in caelum patere. Nam vitiis et sceleribus contaminatos deprimi in tenebras atque in coeno jacere docuerunt; castos autem animos, puros, integros, incorruptos, bonis etiam studiis atque artibus expolitos, levi quodam et facili lapsu ad deos, id est, ad naturam sui similem pervolare." Compare, also, the extract from the *Hortensius*, *supra*, p. xviii.

The same spirit of literary scepticism which gave rise to the great controversy in the last half-century on the authorship of the poems of Homer, has attacked the genuineness of the Somnium Scipionis. Kuhnhardt, a German scholar, published some articles in 1820, in which he maintained that this Dream is not the composition of Cicero, either as a whole or in any considerable part, but was written by some rhetorician of no great talent. The arguments of this heretic, however, have been ably and triumphantly refuted by Moser in his edition of the *De Re Publica*, pp. 510, 511.

CICERO ON OLD AGE.

The treatise bearing the title *Cato Major, sive De Senectute*, drawn up at the end of B. C. 45 or the commencement of B. C. 44, is addressed to T. Pomponius Atticus, then in his sixty-eighth year, while Cicero himself was in his sixty-second or sixty-third. "In the short introductory dialogue, Scipio Æmilianus Africanus Minor and C. Lælius Sapiens are supposed to have paid a visit to Cato the Censor, at that time eighty-four years old. Beholding with admiration the activity of body and cheerfulness of mind which he displayed, they request him to point out by what means the weight of increasing years may be most easily borne. Cato willingly complies, and commences a dissertation, in which he seeks to demonstrate how unreasonable are the complaints usually urged regarding the miseries which attend the close of a protracted life. The four principal objections are stated and refuted in regular succession. It is held that old age is wretched, 1. Because it incapacitates men for active business; 2. Because it renders the body feeble: 3. Because it deprives them of the enjoyment of almost all pleasures; 4. Because it heralds the near approach of death. The first three are met by producing examples of many illustrious personages in whom old age was not attended by any of these evils, by arguing that such privations are not real, but imaginary misfortunes, and that, if the relish for some pleasures is lost, other delights of a more desirable and substantial char-

acter are substituted. The fourth objection is encountered still more boldly, by an eloquent declaration that the chief happiness of old age in the eyes of a philosopher arises from the conviction that it indicates the near approach of the period when the soul shall be released from its debasing connection with the body, and enter unfettered upon the paths of immortality." Smith's *Dict. Gr. and Rom. Biog. and Mythol.* I. p. 732.

XXI. Cato, having asserted, in answer to the fourth complaint, that death should either be utterly despised, if it brings annihilation, or even desired, if it leads to immortality,* proceeds to state more precisely his own views of its effects, in the passage here presented.

Cur. According to Hand, a contracted form of *quare*, which is itself contracted from *cui* (old form *quoi*) *rei*.

Ab ea propius. This peculiar use of *prope*, *propius*, *proxime*, combined with *ab*, is not infrequent.

Sed credo .... constantia. For the sentiment, cf. Cic. *de Nat. Deor.* II. xiv. 37: *Ipse autem homo ortus est ad mundum contemplandum et imitandum. Ibid.* lvi. 140: [*Dii*] *primum* [*homines*] *humo excitatos celsos et erectos constituerunt, ut deorum cognitionem caelum intuentes capere possent. Sunt enim e terra homines, non ut incolae atque habitatores, sed quasi spectatores superarum rerum atque caelestium, quarum spectaculum ad nullum aliud genus animantium pertinet. De Legg.* I. ix. 26: *Nam quum ceteras animantes* [*natura*] *abjecisset ad pastum, solum hominum erexit, ad caelique quasi cognationis domiciliique pristini conspectum excitavit. Acad.*

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* *De Sen.* xix. 66, 67: "O miserum senem, qui mortem contemnendam esse in tam longa aetate non viderit! quae aut plane negligenda est, si omnino exstinguit animum, aut etiam optanda, si aliquo eum deducit, ubi sit futurus aeternus. Atqui tertium certe nihil inveniri potest. Quid igitur timeam, si aut non miser post mortem aut beatus etiam futurus sum?"

II. xli. 127: *Est enim animorum ingeniorumque naturale quoddam quasi pabulum consideratio contemplatioque naturae. Erigimur, elatiores fieri videmur, humana despicimus, cogitantes supera atque caelestia haec nostra ut exigua et minima contemnimus.* Senec. *Cons. ad Helv.* iii.: *Animum contemplatorem admiratoremque mundi.* Plutarch. *S. N. V.* v. The Pythagoreans enjoined the contemplation of the heavens at the beginning of each day, as an incitement to the imitation of the order, constancy, and purity of the celestial bodies. (M. Antonin. Lib. XI.) Anaxagoras (as Diogenes Laërtius relates) being asked *for what end he was born*, replied, Εἰς θεωρίαν ἡλίου καὶ σελήνης καὶ οὐρανοῦ.

Incolas paene nostras: Almost countrymen of ours. Pythagoras, after travelling in Egypt and the East, settled at Crotona, a city in that part of Italy called Magna Græcia. Here he gained many distinguished adherents, and established the celebrated Pythagorean club or brotherhood of the Three Hundred.

Qui esset....judicatus. The words of the oracle are these:

Σοφὸς Σοφοκλῆς, σοφώτερος Εὐριπίδης,
Πάντων δὲ σοφώτατος Σωκράτης.

Tot artes tantae scientiae. "*Tantae scientiae* est genitivus singularis; sensus est *tot artes quae magnam doctrinam et scientiam postulant.*" Schütz.

Haec Platonis fere: These are the principal arguments of Plato. "*Haec fere* formula est, qua utitur is, qui plurima et potiora dixisse vel exposuisse se declarat." Hand's *Tursel.* II. p. 700. Some editors read *Haec Plato noster;* "sed qui sic rescripserunt, minime meminerunt, Catonem hic, non Ciceronem, loqui." Orelli.

XXII. *Apud Xenophontem. Cyrop.* VIII. vii. *Apud, in.* "Dicitur de domo et domicilio et de locis in quibus aliquis versari solet . . . . His desumpta est formula, qua auctor alicujus libri vel dicti nominatur. Nam scriptores in libris suis quasi in domicilio habitant." Hand's *Tursel.* I. p. 409.

Dum eram. "*Dum* in the sense of *quamdiu* (as long as) when referring to past time, is regularly joined with the imperfect." Z. § 507. a, in fin. See *supra*, p. 174, note on *dum obsequimur*. — "*Dum* formatum esse mihi videtur ita, ut indefiniti temporis signo *um* praefigeretur *de:* unde notio exstitit temporis ex aliquo puncto decurrentis." Hand's *Tursel.* II. p. 291.

Sed. "*Sed*, ex *se* factum, propriam vim habet secludendi. . . . . *Sed* non *opponit*, sed *secernit* et *apponit* id quod distinguendum videtur." Hand's *Tursel.* I. p. 425.

Quo diutius memoriam sui teneremus. "*Se* and *suus* in subordinate propositions refer, not only to the subject in the same proposition, but also *to the subject of the leading proposition*, when the dependent proposition is stated as the sentiment of the subject. This is always the case with the accusative and the infinitive, *with propositions which denote the object of an action*, with final propositions and dependent interrogative propositions, and with such relative and other subordinate propositions as are designated by the subjunctive as the sentiments of another party." M. § 490. c. See Z. § 125, note, and § 550; B. § 151. n. 1.

Atqui: And yet. "Compounded of *at* and *qui*, which is the old form of the ablative *quo*. Its proper signification, then, is *contra quo modo*, *quodam modo*, and, since this relative idea corresponds to the demonstrative, nearly the same as *contra hoc modo*." Hand's *Tursel.* I. p. 513. See Z. § 349.

XXIII. *An censes*, etc. "A common form of direct question with *an* is when, in an argument, the speaker asks whether *some absurd supposition* (which is the opposite of what the speaker is maintaining) is true." Arnold's *Lat. Prose Comp.*, Part II. 447.

Peliam. "Pelias, king of Iolcos, was cut to pieces and boiled by his own daughters, who had been told by Medea that in this manner they might restore their father to vigor and youth." As the story is generally told, Medea mali-

ciously deceived the Peliades, and their father died; but Plautus, in the *Pseudolus*, represents Medea as actually rejuvenating him.

Ad carceres a calce revocari. The *carceres* (literally, enclosures, barriers) were the *starting-places* in the circus or race-course at Rome; a kind of stalls, where the chariots and horses stood until the signal was given. *Calx, the goal;* see note on *calcem*, p. 121.

Sed habeat sane: But grant, indeed, that it has advantages. The concessive subjunctive. *Sane* is here used in a concessive sentence to restrict the meaning; its force may be given by the English expression *if you will.*

Habet .... modum: Still, it has certainly either satiety or limitation.

Neque me vixisse poenitet: Nor do I regret that I have lived. See the note on *Ut me imperii nostri poeniteret*, p. 194.

Commorandi .... dedit. Græevius cites the words of Seneca, *Peregrinatio est vita; multum quum deambulaveris, domum redeundum est.* And of Democrates: Ὁ κόσμος σκηνή, ὁ βίος πάροδος· ἦλθες, ἴδες, ἀπῆλθες.

Catonem meum. M. Porcius Cato Licinianus, the son of Cato the Censor, distinguished as a soldier, and afterwards as a jurist. He died when *praetor designatus*, about B. C. 152, and a few years before his father.

Quod contra: instead of which. The preposition placed after the relative pronoun. Z. § 324; A. & S. § 279. 10, in fin.

Non quo .... ferrem: Not that I bore it with indifference. The subj. with *non quo* intimates that the reason assigned is not the true one, after which the true reason is introduced by *sed quod* with the indic. Cf. A. & S. § 262, Rem. 9· Z. § 536.

Modum: A proper limit.

Cujus = in qua.

CICERO ON FRIENDSHIP.

The dialogue called *Laelius, sive De Amicitia*, was written B. C. 44, after the *Cato Major*, and, like that treatise, was very appropriately dedicated to Atticus, "the only individual among his contemporaries to whom Cicero gave his whole heart."

"The imaginary conversation is supposed to have taken place between C. Lælius Sapiens and his two sons-in-law, C. Fannius and Q. Mucius Scævola, a few days after the death of Africanus (B. C. 129), and to have been repeated, in after times, by Scævola to Cicero. Lælius begins by a panegyric on his friend. Then, at the request of the young men, he explains his own sentiments with regard to the origin, nature, limits, and value of friendship; traces its connection with the higher moral virtues, and lays down the rules which ought to be observed in order to render it permanent and mutually advantageous." Smith's *Dict.*, Vol. I. p. 733.

In the extract here given, Lælius is the speaker.

III. *Viderint sapientes: Let wise men see.*

Nihil .... est. On the sentiment, cf. *Tusc.* I. xlvi. 111, *Nostrum .... videamur* (p. 61), and the passage from *Brutus* cited in the note on p. 180.

Sibi .... sero: At a time propitious for himself, almost too late for the republic. *Sibi suo tempore*, i. e. at his own good time.

Duabus urbibus. Carthage and Numantia.

In matrem, etc. *In* like *erga.* "Differunt tamen istae praepositiones. Nam *erga* ponitur, ubi de animo converso et ad aliquid flexo sermo est, *in* autem indicat animum directum et penetrantem: idque majorem vim sive consilii sive actionis declarat: quamquam hoc qui loquuntur non semper respiciunt, ut in multis discrimen evanescat." Hand's *Tursel.* III. p. 312.

Ut memini . . . . disserere. See the introduction to the notes on the dialogue *De Senectute*, p. 201.

Etiamnum. Other readings are *etiamnunc* and *etiamtunc.* "*Etiamnum* et *etiamnunc* duo nomina uno accentu conjuncta habent, nec differunt significatione. Nam vocula *num*, ex *νῦν* orta, litteram monstrativam recepit et factum est *nunc*, uti *tunc* ex *tum*; sed vis plenioris soni, quae in simplici *tunc* etiam significationem intendit, in *etiamnunc* non valuisse videtur." Hand's *Tursel.* II. p. 580.

IV. *Iis.* The Epicureans, whose philosophy was beginning to be taught at Rome.

Vel nostrorum majorum . . . . vel . . . . vel: For example, of our ancestors . . . . or . . . . or, etc. "*Aut* is *objective;* that is, refers to a real difference in the things or notions themselves *vel* is *subjective;* that is, refers to a difference between them, as contemplated by the mind of the person thinking and speaking about them. With *vel — vel* the one thing does not necessarily exclude the other, but both may take place in whole or in part. In this use of them they may generally be translated by *whether — or.* The *vel* may be repeated several times . . . . *Vel* is the imperative from *velle*, as *fer* from *ferre*, and therefore properly means '*please,*' '*if you please,*' '*if you will.*' Nearly all its meanings may be expressed by the original meaning of the word." Arnold's *Lat. Prose Comp.*, Part. II. pp. 105, 106. See Madvig, cited *supra*, p. 106. Z. § 336, § 339.

Tam religiosa jura. See *Tusc. Disp.* I. xii. 27, and notes, pp. 130, 131.

Vel eorum. The Pythagoreans.

Vel ejus. Socrates.

Non tum hoc tum illud, ... sed idem semper. Scil. *dicebat.*

Ut in plerisque. Scil. *fieri solet.*

Quasi praesagiret. Scil. *se mox moriturum.* Schütz.

Triduum disseruit de re publica. Cicero in his treatise *De Re Publica* represents the conferences as extending over a period of three days.

Cujus disputationis fuit extremum fere. The *Somnium Scipionis* is introduced in the last book of the treatise *De Re Publica.*

In quiete = in somno.

Hoc .... eventu. Ablative of cause.

Fuerat aequius: It had been fairer. In Latin, as in English, the indicative is often used where the subjunctive (potential) might have been expected. "When it is declared without a condition what might or ought to happen (or have happened), but does not happen (with *possum, debeo, oportet, decet, convenit, licet,* or *sum* with a gerundive or adjective, e. g. *aequum, melius, utilius, par, satis, satius est,* &c.), the indicative is commonly made use of in Latin, of present time in the imperfect (in order to describe that which does not happen), but of the past both in the perfect and pluperfect." M. § 348. e. Obs. 1. "The imperfect indicative in this case expresses things which are not, but the time for which is not yet passed; and the perfect and pluperfect indicative things which have not been, but the time for which is passed." Z. § 518. q. v. See also B. § 131, and A. & S. § 259, Rem. 3. Cf. Horat. *Sat.* II. i. 16: *Attamen et justum poteras et scribere fortem;* and Cic. *de Nat. Deor.* I. xxx. 84: *Quam bellum erat, Vellei, confiteri potius nescire quod nescires,* etc. By the use of the indicative, the sentiment is conveyed in a more animated manner than it would have been with the subjunctive.

THE END.